UNITY
DEVOTED TO PRACTICAL CHRISTIANITY

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TEMPLE TALK EXTRACTS

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TRUTH is tested by every ruling principle in the consciousness, and each passes judgment upon it according to his understanding. Pilate represents the ruling principle of the sense plane, the will, to whom the religious rulers bring this iconoclast and demand that he be crucified. Pilate examines him and says, "I find no fault in him."

This shows that sense consciousness has sounder judgment than biased spirituality. Observation and experience proves this true in matters pertaining to advanced religious concepts. The church never takes a forward step from within. Every progressive movement is imposed upon it from without. The most violent opposition to liberal views of God's charity and love have come from those inside the church. The most fanatical people are those moved by some dominant religious idea. The most cruel and unjust people are those who think that God has revealed his law to them alone. They become so possessed with the idea that religion as they understand it needs defense and protection that they forget justice, override that human sympathy that makes the whole world akin, and actually make themselves fiends for God's sake. Truth is safer in the hands of non-believers, the so-called godless, than in the hands of those who think that they and they alone have the keys to the kingdom of heaven. When a free and independent soul like Jesus comes forth with his proclamation of the indwelling God, they cry, "Away with him! Crucify him!"

So we find in our own minds that our religious opinions

are not safe guides to absolute Truth. We have to be careful when a new statement of Truth is presented that we do not condemn it because it does not harmonize with our former teaching. If our religion has been largely emotional, with a lack of real understanding, we are apt to let its bias be the standard of every new idea that comes to us. A purer and higher statement of Truth may come into our midst, and we may witness its beauty and good works, yet be so hypnotized by the idea that our church is the only church, or our science the only science, that we override the cooler judgment of the will, and allow ourselves to turn this innocent Truth over to the mob of fanatical thoughts to be crucified.

Christ was not crucified and Jesus did not die. What was it that died upon the cross?

The sense of personality.

After the mind has been purified of all carnality, after the world, the flesh and the devil have been overcome, there yet remains a residuum, which may be termed the sense of self separate and apart from God. This also must be dissolved, and here is where the most trying experience of the initiate occurs.

Paul says, "Christ died for our sins according to the Scriptures," but this is a general rather than a specific statement. Christ, the Spirit of Truth speaking through Jesus, said, "Whosoever liveth and believeth in me shall never die." If Paul used the word Christ as referring to this eternal, unchangeable one, he was manifestly in error. What he meant was that the sinner in Jesus died, and through the death of that personality a like dissolution was made possible to us all. Although the personality of Jesus was erased for our benefit, we have a like road to travel in overcoming evil tendencies. Before Jesus' demonstrations over the hypnotism of sense consciousness it was impossible for anyone to get out of the hypnotic personality of the race thought and realize in its purity the Divine Mind. The door is now open through Jesus Christ and through no other, because no

other mentality has dissolved the self and become one with the Universal.

The idea that man can and ought to overcome death is now taking a firm hold on the minds of advanced metaphysicians, and many are striving to make the demonstration. But all who do not take advantage of the methods of Jesus in handling erroneous states of consciousness will be disappointed.

The New Testament is a veiled textbook for the initiate seeking degrees in the inner life. Rules are given for working out every mental state that may be found in the mind. It is like a textbook on mathematics, with all the rules for working every problem that may come up in human life, acted out in living figures. Instead of giving the value of the figures, it recites the relation of the ideas for which they stand. It is quite complex because it masses the action of ideas on three planes of consciousness—the spiritual, the mental and the physical. To the ordinary physiologist it has no message, because it represents the body as an aggregation of ideas. The eye, for instance, is the result of a desire to see, and is formed and sustained by that desire in the mind. Then to understand the eye, and perfect it as an instrument of sight, the true oculist must study all the ideas that enter into its formation. Thus studied the eye no longer seems a mere material organ. So with every organ of the body, they must be resolved into their original ideas before they can be understood, regenerated and spiritualized in the Jesus Christ way.

Jesus worked out step by step in his three years' ministry all the sins, shortcomings and limitations that enter into the mind and body of man, and the New Testament is the record of that work. After cleansing the body temple in detail there remained still a body concept separate and apart from the other bodies and also from the One Substance. This final surrender is typified in the giving up of the ghost on the cross of this material concept of body.

We should remember that in this process there is not what we ordinarily call death, because Jesus did not give

up entire possession of the body; if he had he could not have resurrected it. What he gave up was the idea that it was his personal property, separate and distinct from other bodies. We will all eventually come to that place in understanding where we will see that there is but one Substance universal and that our bodies are actually interchangeable; that the very cells are in a state of flux and mix with the cells of other people's bodies. Then will come this final letting go of the mind of a personal body. This is high demonstration and must be preceded by thorough mental purification and body cleansing.

Jesus gave several illustrations of the kind of ground these seed thoughts are planted in and the conditions they are liable to meet. The crop is dependent upon the sowing. Good, careful sowing in rich ground will always bring a bounteous harvest. Jesus was doubtless sowing seed all during his thirty years' obscurity. He cultivated that seed in his three years' ministry, and harvested it in one week.

Regarded from the temporal standpoint his harvest seemed agony, crucifixion, death. But when the spiritual understanding is opened these are changed to giving up mortality, crossing out bodily sensation, and coming into a consciousness of indwelling life.

So those who have sown the good seed seem to have at certain times harvests in which the body goes through what the sense man calls agonies. However, the sower will tell you that there is not that sense of suffering which seems, and which was experienced under the old belief in physical reality. To the one spiritually quickened these crucifixions are part of phenomena which seem removed in a measure from the control of self, and there is no real suffering such as was experienced under the mortal law. Again and again those who have seemed in bondage to some bodily discord have said, "This is not at all real to me. I know that my body is in bondage, and when I think of it as material I suffer, but when I affirm my spiritual supremacy it withdraws and I am serene."

Jesus was undoubtedly in this inner consciousness and

did not suffer as pictured in the agony descriptions of those who see the sense side only. A commentator says it was a kindly custom of the Jewish ladies to give to those who were being crucified a stupefying draught of wine mingled with a powerful narcotic drug, bitter, but offered as an anæsthetic to stupefy and dull the sense of pain. Jesus tasted it, recognized that it contained the drug, and resolutely put it away. He wanted all his faculties alert.

So we find in our harvest times, when the mind and body are going through changes that precede a new state of consciousness, we should be careful to resort to no aid or help that will in any way dull the activity of the regenerative work. One affirmation of unity with the Father will be more potent than barrels of anæsthetics. In such an hour let your oft repeated statement be with Jesus, "Father, into thy hands I commend my spirit."

Man appears to have a material body. By "material" we mean that apparently solid substance which we see in the forms of the visible world. The fact is that there is no such solid substance. Science has demonstrated that all matter is in a radiant condition and that its so-called atoms do not touch. One observer says, "The atoms of the very flesh itself revolve around one another like cannon balls, not one of them touching the other." Edison says that the atoms of matter have force and intelligence. Lord Kelvin says that an atom of matter is a vortex in a universal ether having none of the properties of matter. In other words, matter is the point of view from which we behold a universal substance having neither weight, size, shape or visibility, but which may take on the appearance of these, and numerous other limitations, according to the ideas encompassed by the beholding mind. The idea of *hearing*, for instance, has fixed its disappearing vibrations at 40,000 in a second, where it reports the sound so high and shrill that the ear cannot hear it, and it is lost to further comprehension as sound; but the idea of *sight* has formed an organ that takes up the vibrations when they are four hundred millions of millions to the second, and it first reports red color. As these vi-

brations gradually increase their rate, sight reports yellow, green, blue and violet, where it again loses them. Man has no sense organ to report the vibrations between forty thousand and four hundred millions of millions, yet we know that they are in action all about us just the same.

These are the reports of *physical* science as to the materiality of the visible world. Summed up, they all testify to a world of force and intelligence as the basis of all visibility. We metaphysicians accept their conclusions as corroborative testimony that all is mind, there is no matter. The idea of matter is a wrong conclusion on the part of the beholding consciousness as to its own relation to and power in a Universal Mind. The "natural" body is a limited concept of Substance.

Jesus cast out of his mind all these false conclusions—these "sins" which cause us to miss the mark of our high calling as Sons of God. He, step by step, idea by idea, cleansed and purified his consciousness until it reflected the Substance of Divine Mind. This made him master of all ideas that formed his body and he could understandingly say, "Destroy this temple and in three days I will raise it up." To prove this he willingly submitted to what seemed to be death on the cross. But did he really die as the average mortal dies? If he did, his body would have remained in the tomb and the resurrection would have been a failure.

When we understand the true relation of form to idea we answer these questions scientifically. We know that Jesus, instead of losing hold of the indwelling life and intelligence at the change called death, retained all his faculties—"Of those whom thou hast given me I lost not one." Then in the quiet of the tomb he brought into right relation the ideas of life and intelligence which project body, and it was a simple matter to walk forth an overcomer of death. The hard work was all done in laying hold in his years of mental discipline of the life and intelligence that made that body.

My experience in conserving, purifying and building

up the life that is incorporated in my body form, convinces me that the overcoming of physical death is merely a question of cooperation with the forces that enter into that intelligent machine which we call the human organism. From my experience I can also see by analogy how Jesus retained a mental hold upon the inner forces of his organism and again brought it to visible action without resorting in any way to the so-called miraculous. It is a process of *I Am* dominion extending to every center of life and volition in the form. Every ganglion is a brain, and the *I Am* must be established through silent attention or concentration in these various brains in the body until it can think, for instance, through the stomach as readily as through the head. When this process of reclaiming the body is complete, it walks forth from the tomb of matter, and death is overcome in victory.

But there is a great cleansing work necessary before the mind can come forth from the tomb clothed in the Divine Natural body. The demons of sense must be cast out in both the objective and subjective zones of consciousness.

Mary Magdalene represents the psychic realm of consciousness. This realm is demonized, and from it in himself Jesus put forth seven devils (Luke 8:2). It is here that the emotions have their centers of action. It is the seat of desire. Its lower stratum is sensation, the serpent that tempted Eve to eat of the reserve life substance of the generative nature, which is in the very center of the body—the fruit of the tree of life in the midst of the garden. When the psyche tastes this animal sensation, it becomes so infatuated with its new-found source of pleasure that it communicates it to the *intellect*, and Adam also eats. Then trouble for man begins. Instead of an ascending, refining process in the consciousness, we have a descending, coarsening process. This proceeds to a point where the higher faculties separate from the lower, and "man is a god in ruins." This sin leads to sickness and death. The fires of lust and remorse burn in mind and body—hell is made.

But this "god in ruins" may be rebuilt. God sends his Christ into the soul sick of its fleeting lusts, and the process of again connecting Adam and Eve with the Father is completed in Jesus. Jesus is Adam resurrected in understanding; Mary Magdalene is Eve purified in desire.

The "two angels in white sitting, one at the head, and one at the feet, where the body of Jesus had laid," are Affirmation and Denial. It is through the use of these messengers of the *I Am* that the body is taken out and away from the tomb of matter and flesh. But the psyche is not wise. It seeks its Lord, its real spouse, in the physical. Instead of looking up to heaven, it stoops down weeping and looks into the tomb of physicality. But "He is risen; he is not here."

"Jesus saith to her, Touch me not; for I am not yet ascended unto the Father." This means that the consciousness must be one with the Father before it can safely deal with the subtleties of the psychic realm. The meaning of the Greek translated "touch me not" is, *do not cling to me.* The psychic is of a clinging nature. It fastens its hopes and fears, sympathies and desires upon the *I Am*, and he is bound by them unless he is constantly on guard against her siren song.

It is written in the legends of the mystics that at the door of heaven, and just as the initiate is about to pass in, he meets a beautiful woman, the most fascinating he has ever seen. She weeps, she sings, she expatiates upon the beauties of the world in which she lives, and he, turning to her, becomes bewildered and loses sight of the ray of the open door.

When, in your resurrection moments, you behold the illusions of the psychic realm and say unto them, "Touch me not," you are safe and will go higher. If you allow them to cling to you, they will hold you in the transitory pleasures of the psychic realm, and your ascension into the New Jerusalem will be delayed again and again.

"You can find your niche in the world when your heart is warm, and your face light with good cheer."

THE NECESSITY OF EXPRESSING GOD

EDNA L. CARTER

AM the living expression of the Christ of God" is such a vital word that it will give a speedy quickening when held in consciousness.

Christ is the Idea of Perfect Man ever existing in Divine Mind. It is ours to bring forth, to express, to manifest this Christ of God. The first step in this expression is to discern the Christ as the Real of every man's being, therefore of our own, and to identify ourselves with him. Then the word of acknowledgement should be spoken.

In the first step we perceive Christ, the Son, our Real Self, to be the express image of the Father—Absolute Life, Love, Intelligence, Substance, Power, Strength; in the second step we "acknowledge the Son" in us as our righteousness and life; in the third step we express him, and all that he is begins to be manifest in us and in our world.

We are here, not as automatons, but as living, breathing, expressing beings. To live is to express. A larger life and a larger expression is open to all who will identify themselves with the Christ of God. All expression depends upon the ideas held in mind. Those who have limited ideas of power are weak and negative in expression, while those who grasp the Christ idea, "*All* power is given unto me," are strong and powerful.

Life cannot be understood without taking into account the trinity, Mind, Idea, Expression. We must recognize the One Mind, identify ourselves with its Ideas and give them expression. In this way man is redeemed. While the manifestation is not perfect we know that the ideas we are holding are not perfect, and when we do really make ourselves consciously one with Divine Ideas a perfect body will be the manifestation. There is but One Body, even as there is but One Mind, and both mind and body are now and forever perfect. The point is to recognize this and to so identify

ourselves with this Perfection that we shall manifest it; then, instead of the appearance of a material, corruptible body, liable to sickness, disease and death, there will be manifest the perfect Christ Body, fruit of the Christ Mind, in all its purity, incorruptibility and immortality. This is the result of being "risen with Christ." One who is raised up, lifted up above mortal thoughts and beliefs, and thinks in the mind "which was in Christ Jesus" must necessarily manifest the Christ perfection and glory. Holding to the thought of the perfection of the body pours into it a flood of Christ light and power, but this is not all of the great redemptive law; there must be a cleansing by denial and a strengthening by affirmation.

The will is the center of this demonstration. Free will is man's by Divine right and as it was by the misuse of his will he placed himself outside the consciousness of Divine Mind, so by the right use of his will must he return to spiritual consciousness. If it were not true that man's salvation depends upon his choice and will, there would be no need of spiritual teachers. But he must be shown how to so use his will that he may make conscious union with God, and the Spirit of Truth is here helping men to take this step and to abide in it until fully established. The Spirit of Truth works through men, not only for their individual help, but that they in turn may help others; so we are all here working out the problem of manifesting our Divine nature and expressing our best understanding for the encouragement and uplift and strength of others who are consciously seeking to know and express God.

All people are expressing their idea of God, even though it be ignorantly and blindly. Amongst the so-called heathen is a form of worship considered unmentionable, yet back of it is the recognition of Life and the desire to worship it. In money-loving people of our time, the worship of the dollar is a recognition of Substance, but a lack of understanding concerning it. All that men give their thought and service to is their god, and is their innate acknowledgement of the One. Some make gods of physical vigor and

strength, and delight themselves in this expression. Such are really recognizing the Divine Idea, Strength. Others delight themselves in intellectual attainments and the Divine Intelligence is back of these. Those who make idols of their children and others dear to them are imperfectly expressing the Idea Love. Personal ambition which strives for high places is a desire to express Power.

So we can see that the whole race is already trying to express God. What men need is that spiritual understanding which will enable them to express in the understanding and consciousness of themselves as the Christ of God instead of as personalities, having separate interests. A definite statement, such as is given at the beginning of this article, is a help in setting the thoughts in order, and opens the way out of the limitations of personality into the liberty which comes through expressing in the Universal.

VITALIZING TREATMENTS

Don't be imposed upon by the negative thoughts with which the race-consciousness is full to the brim. If you allow your thinker to accept every thought that comes your way you will be saying, "I am so tired," "I am so nervous." Withdraw from this realm of negation and weakness. Stop sensual thinking, and sensual acting will cease. The body and mind are depleted by waste through sense sensations, leaving no vitality in the system for mind-action. Husband your vital resuroces. Then declare your unity with Divine Mind, and through your generative Word fill your nerves with energy and substance. Declare over and over, silently and aloud, until the very air pulsates, "I am energy; I am strength and power; I am filled and thrilled with Omnipresent Life and the Vitality of God permeates every fiber of my being; I am whole and well in every part, and the grace and poise of the Lord Jesus Christ enfolds me!"

Do not let the idea enter your mind that you are opposed in your work. There is no opposition to those who are working in the name of Christ Jesus.

SELF-RELIANCE

IF WE cannot at once rise to the sanctities of obedience and faith, let us at least resist our temptations, let us enter into the state of war, and wake Thor and Woden, courage and constancy, in our Saxon breasts. This is to be done in our smooth times by speaking the truth. Check this lying affection. Live no longer to the expectation of these deceived and deceiving people with whom we converse. Say to them, O father, O mother, O wife, O brother, O friend, I have lived with you after appearances hitherto. *Henceforward I am truth's.* Be it known unto you that henceforward I obey no law less than the eternal law. I will have no covenants but proximities. I shall endeavor to nourish my parents, to support my family, to be the chaste husband of one wife—but these relations I must fill after a new and unprecedented way. I appeal from your customs. *I must be myself.* I cannot break myself any longer for you, or you. If you can love me for what I am, we shall be the happier. If you cannot, I will still seek to deserve that you should.

I must be myself.

I will not hide my tastes or aversions.

I will so trust that what is deep is holy, that I will do strongly before the sun and moon whatever inly rejoices me, and the heart appoints.

If you are noble, I will love you; if you are not, I will not hurt you and myself with my hypocritical attentions.

If you are true, but not in the same truth with me, cleave to your companions; I will seek my own.

I do this not selfishly, but humbly and truly.

It is alike your interest and mine and all men's, however long we have dwelt in lies, to live in truth.

Does this sound harsh today?

You will soon love what is dictated by your nature as well as mine, and if we follow the truth, it will bring us out safe at last.

But so you may give these friends pain. Yes, but I cannot sell my liberty and my power, to save their sensibility. Besides, all persons have their moments of reason when they look out into the region of absolute truth; then will they justify me and do the same thing.

The populace think that your rejection of popular standards is a rejection of all standard, and mere antinomianism; and the bold sensualist will use the name of philosophy to gild his crimes. But the law of consciousness abides. There are two confessionals, in one or the other of which we must be shriven. You may fulfill your round of duties by clearing yourself in the direct, or, in the reflex way. Consider whether you have satisfied your relations to father, mother, cousin, neighbor, town, cat and dog; whether any of these can upbraid you.

But I may also neglect this reflex standard, and absolve me to myself. I have my own stern claims and perfect circle. It denies the name of duty to many offices that are called duties. But if I can discharge its debts, it enables me to dispense with the popular code. If anyone imagines that this law is lax let him keep its commandments one day.

And truly it demands something godlike in him who has cast off the common motives of humanity, and has ventured to trust himself for a taskmaster. High be his heart, faithful his will, clear his sight, that he may in good earnest be doctrine, society, law to himself, that a simple purpose may be to him as strong as iron necessity is to others.

If any man consider the present aspects of what is called by distinction society, he will see the need of these ethics. The sinew and heart of man seem to be drawn out, and we are become timorous, desponding whimperers. We are afraid of truth, afraid of fortune, afraid of death, and afraid of each other. Our age yields no great and no perfect persons. We want men and women who shall renovate life and our social state, but we see that most natures are insolvent; cannot satisfy their own wants, have an ambition out of all proportion to their practical force, and so do learn and beg day and night continually. Our housekeeping

is mendicant, our arts, our occupation, our marriages, our religion we have not chosen, but society has chosen for us. We are parlor soldiers. The rugged battle of fate, where strength is born, we shun.

If our young men miscarry in their first enterprises, they lose all heart. If the young merchant fails, men say he is ruined. If the finest genius studies at one of our colleges, and is not installed in an office within one year afterward in the cities or suburbs of Boston or New York, it seems to his friends and himself that he is right in being disheartened and in complaining the rest of his life.

A sturdy lad from New Hampshire or Vermont, who in turn tries all the professions, who teams it, farms it, peddles, keeps a school, preaches, edits a newspaper, goes to Congress, buys a township, and so forth in successive years, and always, like a cat, falls on his feet, is worth a hundred of these city dolls. He walks abreast with his days, and feels no shame in not "studying a profession," for he does not postpone his life, but lives so already. He has not one chance, but a hundred chances.

Let a stoic arise who shall reveal the resources of man, and tell men they are not leaning willows, but can and must detach themselves; that with the exercise of self-trust, new powers shall appear; that a man is the word made flesh, born to shed healing to the nations, that he should be ashamed of our compassion, and that the moment he acts from himself, tossing the laws, the books, idolatries and customs out of the window—we pity him no more but thank and revere him—and that teacher shall restore the life of man to splendor, and make his name dear to all History.

It is easy to see that a greater self-reliance—a new respect for the divinity in man—must work a revolution in all the offices and relations of men; in their religion; in their education; in their pursuits; their modes of living; their association; in their property; in their speculative views.

In what prayers do men allow themselves! That which they call a holy office, is not so much as brave and manly. Prayer looks ahead and asks for some foreign ad-

dition to come through some foreign virtue, and loses itself in endless mazes of natural and supernatural, and mediatorial and miraculous.

Prayer that craves a particular commodity—anything less than all good, is vicious.

Prayer is the contemplation of the facts of life from the highest point of view. It is the soliloquy of a beholding and jubilant soul. It is the spirit of God pronouncing his works good.

But prayer as a means to effect a private end, is theft and meanness. It supposes dualism and not unity in nature and consciousness.

As soon as the man is at one with God, he will not beg.

He will then see prayer in all action. The prayer of the farmer kneeling in his field to weed it, the prayer of the rower kneeling with the stroke of his oar, are true prayers heard throughout nature, though for cheap ends.

Caratach, in Fletcher's Bonduca, when admonished to inquire the mind of the god Audate, replies,

> "His hidden meaning lies in our endeavors,
> Our valors are our best gods."

Another sort of false prayers are our regrets.

Discontent is the want of self-reliance; it is infirmity of will.

Regret calamities, if you can thereby help the sufferer; if not, attend your own work, and already the evil begins to be repaired.

Our sympathy is just as base. We come to them who weep foolishly, and sit down and cry for company, instead of imparting to them truth and health in rough electric shocks, putting them once more in communication with the soul.

The secret of fortune is joy in our hands.

Welcome evermore to gods and men is the self-helping man. For him all doors are flung wide. Him all tongues greet, all honors crown, all eyes follow with desire. Our love goes out to him and embraces him, because he did not need it. We solicitously and apologetically caress and

celebrate him, because he held on his way and scorned our disapprobation. The gods love him because men hated him.

"To the perservering mortal," said Zoroaster, "the blessed Immortals are swift."

As men's prayers are a disease of the will, so are their creeds a disease of the intellect.

They say with those foolish Israelites, "Let not God speak to us, lest we die. Speak thou, speak any man with us, and we will obey."

Everywhere I am bereaved of meeting God in my brother, because he has shut his own temple doors, and recites fables merely of his brother's, or his brother's brother's God.

Every new mind is a new classification.

If it prove a mind of uncommon activity and power, a Locke, a Lavoisier, a Hutton, a Bentham, a Spurzheim, it imposes its classification on other men, and lo! a new system. In proportion always to the depth of the thought, and so to the number of the objects it touches and brings within reach of the pupil, is his complacency. But chiefly is this apparent in creeds and churches, which are also classifications of some powerful mind acting on the great elemental thought of Duty, and man's relation to the Highest. Such is Calvinism, Quakerism, Swedenborgianism. The pupil takes the same delight in subordinating everything to the new terminology that a girl does who has just learned botany, in seeing a new earth and new seasons thereby.—*Emerson.*

WELSH PRAYER

Grant, O God, thy protection.
And in protection, strength,
And in strength, understanding;
And in understanding, knowledge;
And in knowledge, knowledge of righteousness;
And in knowledge of righteousness, the love of it;
And in that love, the love of everything;
And in the love of everything, the love of God.
God and all goodness!—*News Letter.*

THE MERCY SEAT

IMELDA OCTAVIA SHANKLIN

OW CAN the soul find God? The question is at the core of human ambitions; it is the agitation that produces mental hunger; it is the cause of our research in those fruitful, abstract kingdoms of life where ideas receive the clothing of the concrete. The answer to the question is not found while the soul centers its investigations in theologies or sciences. The beaten path leads to the public altar. But God will not be put on exhibition. Our creeds veil him. Our liturgies are the trick of the wild bird to decoy us away from the nest. The very nearness of heaven leads us to overlook the place where God dwells. The wanderlust of unbelief goads us into the land of graven images and cast-iron gods, unresponsive, inert.

God has appointed a place of meeting between himself and man. In the Jewish system of religion the rendezvous has been symbolized in the Mercy Seat.

The soul needs God at every turn in the way of life. When an interest becomes separated from him it undergoes death. There is complete, irretrievable loss of each moment in which he is not the absorbing reality. All that is held apart from him is sin, and for sin every soul shall make fitting amends.

Atonement for mistakes is the earliest conscious need of the one who believes that life is a mode of God. Knowing that man and God are one, we would make our lives wholly like his life, a flawless reproduction of the Divine Symmetry. To be in union with our Source is the necessity of everyone who believes that life is a chain of causes and effects. We feel this necessity, not chiefly because we fear the punitive reactions of sin, but rather that we love righteousness for its own transcendent beauty.

Until the time comes in which understanding is exo-

terically perfect, man makes mistakes. Where and how to meet God for the adjustment of error naturally occupies much of the religious study of all times. It is the heart of the religion which holds God to be the Father of life.

The Mercy Seat of the Hebrews was a visible thing, made by the hand of man under the specifications of Jehovah. It testified the willingness of God to assume any character and any office which the needs of man might require. The Hebrews were the most spiritual of ancient peoples. Measured by the criterion of present day ideals, they were stubborn materialists. God never asks more of us than we can give. He let the Jews have the Mercy Seat and other visible signs of his presence because the five-sensed limit of the Jewish faith must have some tangible evidence of Jehovah's immanence.

God always gives us the help we must have to meet present conditions. He always shows us where to set the foot to make secure the next step.

The materials and the structure of the Mercy Seat clearly suggest its emblematical nature. The ceremonies to be observed in connection with it, instruct us that its proper celebration is an inner rite, performed and witnessed by none save the spiritual man. The communion which God there promises can have no other meaning than that he will speak to those who, having found the Mercy Seat, keep appointment with him.

Everyone has access to the Mercy Seat within, a place holier than the one by which God so painstakingly taught the Jews his presence and providence.

Here are two things that every soul must learn before it can hope to be aught but a puppet amid the realities of God's universe: Appearances are shadowography. Causes lie beneath the surface.

To learn these things we must drill our thoughts to accept them. We must teach our faculties with more than the patience with which the instructors of children born imbecile ceaselessly tell and illustrate to their deficient charges. We must train more continually than the gardener

trains the tree to become a vine. We must make all seasons work seasons. In waking moments we must charge the mind to open no breach in the hours of sleep. All things are possible to the believer, but all things are wrought only by the one who never forgets the nature of cause. When the drilling has been carried to a point at which we instinctively know that events are the outward aspects of mental action, we have reached the Mercy Seat. We find it to be the illumination of *I Am*, the unbroken relation between *I Am* and God.

The Mercy Seat is where we meet God in our lives, where we test all things by the chemistry of his righteousness. It is where we knowingly enter into him through the certainty of our identity with him. It is where the illusory walls of limitation are dissolved, and we see with the unbounded scope of spirit.

At the Mercy Seat the human aspect of life is converted into divine motives, divine methods, divine results. It is a sure test that we have found the place of communion when self ceases and the universal state fills the soul. Here we bring all difficulties and find relief. Here is where healing of mind and body is accomplished.

It is the place where the ignoble of impulse is changed into the holy desire, where the debasing of thought is turned into the generous aim. It is the place where failure cannot enter, where sorrow melts into joy, where doubt is transmuted into confidence.

Whatever of negation has been gathered in the past, no circumscribing can long oppress the soul that is in the practice of frequent sanctuary at the Mercy Seat. Memories of violence, faithlessness, suffering, however deeply rooted in the substrata of mind, are wiped away and the Purpose Eternal shines in us and from us. When God communes with man there is freedom indeed for man. When God instructs it is to declare the truth of perfectness upon which creation is based.

The Mercy Seat is truly named. At our first resort thither we are made to know that unchanging love hovers

between the wings of the cherubim, that sin is more than forgiven. Here we are immersed in God, saturated with God, changed from the earthy to the heavenly. The mind is sifted and things foreign to God are forever shut out. The universe is resolved into Spirit. There is no me and mine, no you and yours. There is God.

After we have had such an experience as this we go forth cleansed, light of heart. We meet the demands of the hour with a clearer purpose in our minds, a higher resolve in our souls, a happier courage, born of our intimacy with God. These effects always follow our momentary union with the Father. A watchful supervision of our mental occupations will at some time bring us to realize that we never need leave the Mercy Seat. Then, dwelling between the wings of the cherubim, we have incessant freedom and joy.

Conspicuous in the teachings of Jesus is the value he places on the secret communion of man with God. The Father is in secret, and those who apply to him in secret are rewarded. According to the method prescribed by him of Galilee, we are to withdraw in thought and in person from the public ways, to avoid appeals to the congregation of people; we are to seek the hidden courts of life where God is; we are to pray the prayer of acknowledgment and thanksgiving. This manner of communing with the Father is the Mercy Seat brought into practical association for every soul.

All holy prayer is the centering of desires at that inner shrine where man is conscious of only his Creator. We may see God in the visible world; we may worship him in nature; we may cleverly theorize on the Divine Fatherhood, but we do not know the Creator until we have experienced his creative work in our own hearts. The place where thought is born is the only place where we can have any hope of joining our lives to Him in that union which is indefeasible power and unending peace.

Part of the discipline which enables us to reach the Mercy Seat is the cultivation of hearing.

There is no communion without hearing. There is no way of receiving God's commands unless we know how to

listen in spirit. The Mercy Seat is the place of instruction where God directs our spiritual forces what to do and how to act for the further good of the soul. When a life has learned how to listen to God it has passed beyond the danger of false teachings. Listening must be accompanied by profound consecration. In the depths of human mind there are suggestions and desires that work constantly to arise to the surface as conscious thought. They have a way of injecting themselves into the states of spiritual abstractions; they will deceive and mislead those who cannot detect their spurious character.

The Old Testament is liberally sprinkled with narratives relating that God commanded certain men to slay human lives, to destroy communities and to despoil lands. The events recorded, while supremely metaphysical, have also their physical side. With the understanding given us by the mind of Christ Jesus, we know that God never ordered one man to kill another man; we know that he never gave one man's soul jurisdiction over another man's soul. Knowing God as love, we certainly know that he never so much as gave permission for one person to kill another. Having walked with God as wisdom no trickery of human mind can convince us that he has constituted us the overseers of another. In their physical applications, commands like these always come out of the vanity or the jealousy of the subconscious garnerings in life.

Whenever the voice in the silence speaks of imperfections we may be sure that we are listening to human mind, and not to God. The practice of listening closely and testing all messages by the divine ideal discourages pretenders and finally banishes them. There are teachers, but no rulers. There are prophets, but there is not one priest outside of God.

The human race has regulated its affairs so much from tradition that the commonplace is generally accepted as the limit of life's range. The treadmill becomes the boundary of activity, and involuntary fear hushes the shout of aspiration when the upward spring tugs at the mind.

The vast areas of the unexplored lap the ordinary mental confines. Our wisest ones know but little of what we shall all know some day. Wonders, glories, energies, that now and then work near enough to consciousness to hint of themselves, sleep for the greater part. But through all the ages the hand of God holds wide the door of divinity, and his voice urges: Enter; here is yourself.

In every study which we take up we find characteristic fundamentals which we are to work into the fiber of our thoughts before we can make satisfactory progress in the subject. Until the fundamentals become a part of our mental substance we are sure to commit mistakes in our application of the theme.

When we were in the elementary study of numbers, we learned that one multiplied by itself equals one. We drilled on that fact until we could not be tripped on its unvarying certainty.

In the study of life, one of the earliest items to be learned is that everything which we meet is in ourselves. The subjective thing is in our souls; the objective thing exists in us subjectively, as an idea. We never learn this lesson too well. Grievous are the trippings which forgetfulness induces.

The pupil in primary numbers has the advantage of passive ignorance. The work of learning that one multiplied by itself produces itself is merely an infilling process. The student of life meets the resistance of active ignorance. He has much misinformation to discard before he can be assured of his fundamental. He often forgets through the temporary return of former beliefs. Moreover, the whole human race now says, and ever has said, that one multiplied by itself produces itself, while it has and does disagree on the place and origin of the many forms which life assumes. So this work is not wholly a constructive work; it is largely reconstructive. We have to remember what is not, while we must never forget what is. In the spiritual use of numbers since the time of Adam, humanity has believed that one multiplied by itself produces a multitude, variety, antagonisms.

The Primary One is God. God repeats himself in creation. The Primary One multiplied by Itself produces Itself—Creation. Man is a replica of creation, and is altogether like God. Knowledge of life is knowledge of the Primary One repeating itself in man.

All knowing is in man, existing within as the mind of God. If a matter seems abstruse and we say that we do not understand it, we in reality assert that the thing is so deeply buried within that we do not now perceive it in distinct outline. The human mind has spread many layers of ignorance over it. The Mercy Seat is obscured by the vapors of materiality.

The sorrows of life are subordinate to the soul that never forgets that the circumstance must be admitted before it can have an effect. We can bring all things to the place of communion and turn them over for absorption in God, where they are resolved into understanding and its incessant joy. The ills with which ignorance has invested life are not arbitrary and inescapable states. When we experience them it is because in some way we have been drawn aside from the Mercy Seat and the immunities which it holds for us.

The idea is the Mercy Seat. The idea is the mind of God in us revealing its purpose in us. No evil can pursue the soul into that sanctuary. Contact with the mind of God absolves us from the errors of ignorance.

In human life the Mercy Seat is situated in the body cells. The faculties are words of communion between God and man; in them we have more or less familiarized ourselves with his glory. The image within the eye, the sound within the ear present easily comprehended illustrations of the Mercy Seat as it has been erected in the heavenly tabernacle of God's intimate abode with us. All things whatsoever inhabit us. Finite evil is a constituent part of the human life that receives evil. Infinite good is the body of life in all men, the life of all life everywhere. It is the daily circumstance of those who will have nothing else.

A KEY TO MAJOR DEMONSTRATIONS

A. W. Rolker

NE OF the things that first impressed me after I took up Unity was that I could demonstrate readily in the smaller and more insignificant things I did not much care about, but that I was slower in controlling things that meant a great deal to me.

The answer to this seeming enigma, which means so much to us who have desires we wish to see fulfilled, and who would rather see a score of minor wishes unrealized than to continue to do without the one thing we most want, is not hard to find. As invariably in all cases where we fail, the fault is not God's but our own, for the very intensity of our desire tricks us into violating the fundamental principles of the Law.

The reason why some of us demonstrate in little things, but fail in important ones, lies wide open when we analyze the difference in our states of mind toward those things which we simply wish for or mildly desire, and those which we crave intensely. In order to illustrate, consider the difference in your attitude when demonstrating a good position for someone else, and when trying to demonstrate this identical advantage for yourself.

A mere acquaintance of yours is in what the world calls "hard luck." He is out of a position and in need and you wish to help him. You pray to the Father, thanking him that he has heard your request, and that the man now has found a comfortable berth, and after this brief act of faith the chances are you forget all about the incident until someone tells you how "So-and-so, by 'merest accident,' stumbled across a better job than he ever dared hope to find." Notice at this point that there is no higher expression of faith that you could have made than to give thanks for already having received, and so confidently believe in fulfillment that you "forget all about the incident." There is

nothing conceivable that would express more absolute trust (faith). Notice, further, that once you set the machinery in motion according to the law, you did nothing by adverse doubting that would throw sand into the cylinders, or otherwise impede progress.

Bearing in mind your attitude in this successful case which happened not to mean so much to you personally, consider now your attitude in the identical case when you are trying to demonstrate a good position for yourself. As before, of course, you "ask believing that you have received"—at least, you think you do. But do you? Not unless you have gained control over your thoughts. If you are a beginner, you who have "asked believing that you have received," promptly undo your work. You wonder a score of times a day if what you have been taught can really be true. You feel happy and buoyant to think how fine it would be if it should be true. Or you feel how terrible it would be if after pinning your hopes to this pinnacle you would have to go back to believing that you are a helpless creature of circumstances, a worm in the dust that cannot even see the crushing heel as it lowers itself ready to annihilate.

If you are a little further advanced, you who have prayed, "believing that you have received," begin to speculate as to how God is going to straighten out matters for you—and the absurdity of the contradiction that God does not need to straighten out that which you already have received does not strike you. And even as you emerge out of these rudimentary stages into higher ones you continue, always indirectly, to violate the requirements of implicit trust and confidence. You imagine that if you can receive by thanking the Father just once, you can hasten and assure matters by thanking him over and over again, day by day, or a dozen times a day. I have nothing to say against it if your thanks are prompted by the spontaneous and unselfish outpourings of pure gratitude which arise from the inner conviction that you are indeed already in possession of that for which you have prayed. If your successive thanks, how-

ever, are based upon the fear that the Father may have ignored your previous thanks, and that you may importune him to listen to you by repetition, you have not in any sense believed that you "have received." On the contrary, without realizing it, you are believing that you have *not* received—and all the time you are wondering why you do not demonstrate.

"Believing that we have received," means more than to believe this for the brief time that we pray. It means that after we cease praying we continue to believe that we have received. At least, it means that we do not indirectly, without realizing it, undo the results of our expressed belief.

Not the bare, empty words, but the feeling behind the words is what counts. Not all of us have arrived at that point of implicit faith where we are impelled by sheer gratitude to thank from the bottom of our hearts when we "pray believing that we have received." But this is no cause for discouragement. There is one thing we all can do from the very beginning and that is to compel ourselves to "forget all about the incident"—in other words, to refuse to entertain doubts. If a thought comes, "I wonder if this is really going to work out," or, "I wonder just how the Father is going to straighten out this trouble," or, "I think I might thank the Father once more," or, "I could thank the Father much more intensely today than I did yesterday," be intelligent enough to realize that each and all of these suggestions are at absolute variance with the necessary assumption, "It is now done; I have my desire." Treat each of these suggestions as if they came from the carnal mind, where they in reality originate. These are some of the more subtle adverse suggestions sent to defeat you, and treat them as such. Defeat them by using each suggestion as the basis for an act of faith. Each time say, "It is all done and settled; there is nothing left to discuss." Or, if it requires something more forcible, say, "You're nothing but a silly dream. Wake up to Truth. I have my desires now."

More and more, then, with amazing strides, will you learn to forget about the incident just as you did in the

case where you were only slightly interested. As the carnal mind is rebuffed doubts will cease, and as doubt flees faith will pour in to take its place. Then as you "ask believing that you have received," you will in truth believe and will no longer stumble over your own anxiety.

BETTER EVEN THAN A "POT OF GOLD"

Not long ago a request was received by the Unity School for a prosperity bank, from a woman who told a remarkable story of how she and her husband became familiar with Unity and how they found health and prosperity.

The couple had been in rather straitened circumstances for a long time. They had a house that they were trying to sell. There seemed to be no way out of their condition, until one night the husband had a dream that was destined to change their whole life.

He dreamed that he was walking along the railroad tracks near their home, and that he stumbled upon a pot of gold lying in the rock ballast between the rails.

When morning came, he told his wife of what he had dreamed. Of course, he didn't believe in dreams, oh, no; none of that silly stuff for him! But his wife kept insisting that he go down along the tracks and see what was there, anyway. It would not hurt him to look.

So he did. He found nothing but an old dirty magazine, and seeking to get even with his wife for sending him on such a foolish errand, he carried the magazine home to make sport of her. But the little magazine was really the "pot of gold" in the dream for them. It was an old copy of UNITY, and in it they found an application for a prosperity bank.

Since that day they have sold their place, have had many good things come to them, and are studying and practicing the teachings of which they first learned in that old copy of UNITY that the husband found on the railroad track.

MEDITATIONS OF A TRUTH STUDENT

DAVID WALTER

RUTH students find a basis of concentration and interest in working out individually the following formulæ: First: Take every opportunity in silent meditation to consciously agree with the fact that Supreme Mind, by nature of its unchanging character, is formless; that is, formlessness manifesting characteristics known as Omnipresence, Omnipotence, Omniscience.

Logic and reason convince those whose faith rises above the limited powers of the senses, that only in formlessness can there be the basis for providing for a continually expanding manifestation in the formed-up realm from an unlimited (basic) unchangeableness of perfection.

Man's forming-up capacity is solely and distinctly spiritual, and as he utilizes it as a spiritual faculty, it will naturally identify itself with the omnipresent realm of pure Spirit, to such an extent that every thought and deed will crystallize into bodily functions of perfection.

The ideal man, created in the image and likeness of God, is resident in each individual as formlessness, having all the characteristics that can be imagined of God Mind. Man has a conscious mind and a subconscious mind, the latter being the memory realm, where ideas are stored up, and in due season are released and work out in our affairs. As man realizes that consciously he is receiving, every moment of eternity, new and fresh thoughts from the Omnipresent, indwelling Supreme Mind, he will through discipline of his mind finally be enabled to use his thought, as it were, in a detached way, and from the products of his body be able to create new conditions at will.

The original Greek word *logos*, referred to in First John, is the creative word of Spirit, and it is found that everything that is manifest has become so through this Word, and that this Word is the transforming vehicle; that

one can absolutely transform his body and affairs through unswerving faith in the Word, through Faith in this Law of the Power of the Word. Undeveloped man finds that to do this he has to reverse the average process of reasoning, in that he has to magnify that which he desires as eternally present for him in the formless or seed word, and through this magnification, and the power within him to faithfully proclaim and declare, vision and imagine, carry this ideal into the manifest or formed-up realm.

The Hebrews gave a new name to anyone ill, with a view of starting a new birth in the mind. This law is observed in water. Take a stagnant pond of water and make it flow: the movement itself will result in the purification of the water. It has also been found true of air: that the stirring up of it has a tendency to purification. So also, the average individual, when the mind has become stagnant, can remedy the evil by utilizing the law of the Word in its vital, ever-present capacity to stir up the old conditions, and by movement precipitate the undesirable conditions, and have them carried off through the body and mind by elimination.

Darwin said that "desire is the root of all growth." It has also been stated that prayer is the soul's desire, unuttered or expressed; therefore each individual's growth will be largely accelerated by righteous desires, coupled with an honest fearlessness to do or be that which is right.

Certain tendencies of the race have brought about undesirable conditions, one of which is the habit of criticism. It has been found that wherever one is critical of another, or has the habit of condemnation, that thought is first impressed on the mind of the thinker. Therefore, as a matter of self-protection, it is very wise for any individual to habitually form a habit of forgiving everybody and everything, for in this very act he literally forgives himself.

Man's body is simply the register, outpicturing, or product in crystallization of his ideas. Man's body is absolutely plastic; no two atoms ever touch each other. The reason that scars, birthmarks or other abnormal conditions are portrayed on the body continually, is through memory.

The most obstinate cases of liver trouble have been cured by ceasing to criticize, by forming a habit of forgiveness, and enlarging the capacity to appreciate and value the omnipresent Law of Divine Justice. When a man has an ideal of justice and judgment, and practices it, he has an appreciation of the surplus of Divine Good, which always brings humanity out of its wars and troubles. Such a man will have an action known as a good liver.

It has been proven that obstinate cases of heart disease have been cured, by the individual cultivating a consciousness of Divine Love. Not foolish, sentimental emotion, but that basic love principle which is the binding element throughout all growth, whether in the formed or unformed realm, and which is the basis of that principle known as magnetic attraction. The heart action of a body equalizes the flow of blood, and when an individual heart is centered on unselfish love for everybody and everything, there is an equalization that balances up activities in the body, causing a perfect flow of blood, and cleaning out all poisoned, clogged conditions.

Those who have had throat troubles have found that an emphasis of the idea of power as unlimited within them awaiting expression, cures the most obstinate cases. The throat being one of the inlets and outlets of the body, has its best expression when the mind's ideas are based on the law of giving and receiving as one action, thus avoiding friction.

At the root of the tongue is a center which vibrates to the thought and word. When the mind is positive in a consciousness of the omnipotent power of being, knowing that power is omnipresent, inspiration is accelerated and the whole body toned up.

The solar plexus, at the pit of the stomach, is closely associated with the heart and stomach. Very often people who have indigestion will think that they have heart trouble, and vice versa. Therefore, stomach troubles are healed when the individual pictures and visions the truth that there is an omnipresent substance which is absolutely indestructible, incorruptible and undefilable.

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A VISION

There appeared a most radiant being, who looked at me with that degree of love that only a divinely good Father bestows upon his child.

I asked, "What would you have of me?"

He replied, "Ask of me what you would know."

I said, "O to know the Truth."

The radiant one smiled and beckoned me to follow him. We soared skyward and from a great distance looked down on Mother Earth, who was writhing in great agony as one in the throes of labor. I saw the people like ants, struggling one with another for a few crumbs of bread. People clothed the Earth in spots, like moss on trees, clinging to it and the material things thereof, and the Earth was laboring to be released from the vermin-like clutch with which they so tenaciously held.

They hurt the Earth with their clinging, and the hurt formed a great Boil which grew and grew until it was bigger than the largest volcano.

I saw a nude figure lying on and nearly surrounding the Earth; his left arm encircling the part of the Boil that had come to a head. In his right hand was a sword with which he lanced the boil, the corruption from it flowing down like lava, covering many people. The stench from it was so great that it caused others to fall, apparently senseless, though not touched by the corruption. The Earth was relieved of her pain, and the nude figure looked on with indifference at the people who were perishing.

As far as eye could see the lava-like corruption lay in a quivering mass with here and there, like an oasis on a desert, a few beings lying asleep.

The naked Being, looking down on the mass unmoved, again drew the sword, cutting off a piece of the Earth which extended out over the water. The piece of Earth capsized and righted itself again, floating like an island.

I looked and saw great icebergs floating down from the North, and the air was cleared of the stench, and on Earth there was a great Peace.—*M. E. L.*

This department is open to all members of the Correspondence School, including those who have finished the course.

Exchange of ideas and power of expression are two of the benefits to be derived from a free use by the students of this monthly forum. Write whatever you think may be helpful to others who are studying along the same line with you. If you have questions to ask, send them in, but be sure that they bear directly on the lessons, or the application of the Truth in spiritual overcoming and teaching. Only pertinent questions will be considered; these will be printed in UNITY, and students are invited to send answers.

The hearty cooperation of all the students in giving their best thought for the help of others will unify all in a broader and deeper consciousness of the Christ Body, and prepare them for more effective restitution work. We shall therefore be glad to hear from you, whatever word you may wish to give.

This school is not founded in any way on commercial methods. There is a Divine Law of giving and receiving, and we keep this law, giving fully and freely, and expecting to receive in the same manner. All our compensation, therefore, comes as freewill offerings. The request is sometimes made that we set a definite price upon the lessons, but this we cannot do. Truth is priceless from a money standpoint. It cannot be bought for gold and silver. It must be given. Then the law recompenses the giver through those who receive. What one individual gives is not a standard for another. Each should give according to his faith and sense of justice. And no one should be without the Truth from an idea of lack. If you are burdened with the thought of poverty, you need the lessons to free you and help you into the understanding of God as your All-Sufficiency.

This law that equalizes and balances all things, including service and compensation, is taken up in the course and given attention as one of the vital points in spiritual understanding and demonstration.

The school is open always, and students may enroll at any time.

Address Unity School of Christianity, Correspondence School Department, Tenth and Tracy Ave., Kansas City, Mo.

GO YE ALSO INTO THE VINEYARD

IDA M. MINGLE

"And about the eleventh hour he went out, and found others standing; and he saith unto them, Why stand ye here all the day idle . . . Go ye also into the vineyard."—Matt. 20:6.

JESUS likened the kingdom of heaven unto a vineyard, and saluted the prospective laborers with the query, "Why stand ye here all the day idle?" And when they answered that no man had hired them, he commanded that they also go into the vineyard, even though it be at the eleventh hour.

In like condition we find the world today in its "eleventh hour." Truly the harvest is plenteous, but the laborers are few. Within the heart of every awakened individual the Christ is commanding, "Go ye also into the vineyard."

What are you doing to spread the good news of "Christ in you the hope of glory" to humanity? It is true that every thought of Truth, every word of Truth realized in individual consciousness radiates its substance into the race consciousness, dispelling the darkness. This is a grand, glorious way of preaching the gospel to every living creature. This is one way of letting your light shine. But if you are pursuing this way because it means more to *you*, giving little thought to the needs of humanity, that seed of selfishness is a great tare in your field, and you cannot expect to reap the untarnished fruit of Spirit. There must be growing in every normal, earnest student of Truth a desire for expression, the yearning to give out to others the substance of the Truth realized. And the *others* cover a broader field than members of one's family.

The realization that all growth is from within does not preclude outer activity. The kingdom of heaven or harmony is established when the within and the without are developed simultaneously. We grow through giving, not

through getting. Expressing to others the good we receive is one way of making channels for the streams of Love:

"Where they may broadly run,
For Love hath overflowing streams
To fill them every one.
For we must share if we would keep
That treasure from above,
Ceasing to give we cease to have
Such is the law of Love."

Students of Truth, who feel they are not growing as they desire, should ascertain if they are keeping the law of "Giving and Receiving" in balance in their thoughts and affairs. Upon the adjustments of this law rests all equilibrium, whether it be in spiritual growth, finances or physical expression.

Love is the magnet underlying the law of "Giving and Receiving," and "Love is the fulfilling of the law." We love the Truth for the Truth's sake; we love the silent communion with the Spirit within; we love our work because it is an outlet through which the Spirit expresses itself; we love all that comes to our hand to be done. When we have established ourselves in the realization of our Divine nature, only such things come to us to be done as are a delight and a joy. Living then becomes one joyous melody of love.

"And to whomsoever much is given, of him shall much be required." Truth students established in the understanding of Divine Law, and its practical application in activities of living, become doubly responsible to the world at large in the spreading of the gospel of Truth. Good judgment in giving out the Truth should be always exercised, but overcoming evil with good, or giving for the error the Truth, is a safe rule to follow in any instance. This may mean a silent or an audible declaration of Truth. One can always take the position that others are glad to know of a way out of their difficulties, and so feel free to point out that way without giving offense. Many people talk of their troubles because they do not know there is anything else in the world,

they have become so centered in the personal self. No one confides his troubles to another except for the express purpose of being relieved. Truth, which dissolves the error, is the panacea for all ills, and renders the only permanent healing.

Every opportunity, pleasant or otherwise, is a stepping-stone of growth; is a chance to test one's ability to apply the Truth. If the occasion discloses weak spots in one's armor there need be no condemnation. There need only be more consecrated attention to the realization of the true ideas which naturally offset the error encountered.

The vineyard is full of the wine of life, but it must be pressed out. Souls are ready for the Truth, yet know not what they seek. Youths are cherishing in their hearts ideals of purity and love which can be easily realized, if they find the Truth before the beast (carnality) has stamped them as its prey. The sick and sorrowful are growing weary of their burdens of sin and await relief with yearning hearts, perhaps by way of death, but the "children of the Light" know that only Truth established in consciousness will dissipate the darkness of their souls. Death is the culmination of all errors and does not relieve the situation. A *regeneration of the mind* is necessary before the manifest condition can be changed.

Knowing all these things let us press into the vineyard, even at the eleventh hour, and freely give forth the Truth to every hungry soul. The enlightened one knows best who the hungry are, and should feel it a joyous obligation to feed the needy with the substance of pure and true words.

Begin right where you are. Consecrate yourself each morning to the Truth. Realize that your first concern is the kingdom of God. The common events of the day are not to be despised, but uplifted. Cultivate the bold, free, fearless attitude of one whose only mission is to be about his Father's business. Then when an opportunity for expression comes, lay hold of it with the mind, and the way will open up for its realization. The opportunity will come if you are earnestly desiring it and getting yourself in readi-

ness. It is *desire* that makes the attachment between the thought and the opportunity.

When one has shorn himself of the selfishness of human pursuits, and come into the realization that only the things of Spirit are permanent and worth while, the desire to promote interest in spiritual realities naturally arises. Even though it be the "eleventh hour" in the affairs of those we contact, there is still a chance to spread the gospel of Truth, which knows no time nor limitation.

Truth needs only to be liberated in man's consciousness to demonstrate itself. Truth is inherent in man, the stamp of divinity upon him, and ofttimes a look, a word, a silent thought, expressed in the spirit of Love, finds an answering response in the heart of a kindred soul, thus paving the way for a fuller realization of the Christ self. Let us not "stand idle" but go into the world and preach the good tidings of freedom from sin, sickness and death now, to all creatures. Let us think the Truth, speak the Truth, live the Truth until "every knee shall bow, and every tongue shall confess to God."

WILL AND UNDERSTANDING

Lesson Ten, Part Two, Unity Correspondence School Course, by EDNA STEBBINS, *a Student.*

The development of the will is of the utmost importance in perfecting character. *I Am* represents Being. *I Will* represents expression—energy turned toward accomplishment. Without the will man would have no chance to grow. He could be good in only a negative way. It is the power of choice which gives man individuality; which raises him above being a mere production of a Higher Power.

When will is used in ignorance it is called personal will. The personal will is selfish and seeks benefit at the expense of others. Will is often thought undesirable because it seems antagonistic. The personal will, seeking selfish gain, tries to enforce its desires against all opposition,

and thus comes into conflict with outside forces. This attitude arises from ignorance.

There are no obstacles to the will which is working in harmony with the Father. It is only when working against Divine Law that the will encounters opposition. The will, when separated from ignorance and selfishness, is an important faculty and should be encouraged and developed. The will of children should never be broken, as this weakens their resistance to evil influences.

We should never try to impose our own wills on our friends and associates, for the habit of giving up is harmful to them. One should never become negative to the wills of other people, as this breaks down character and reduces our power of choice. It is only by choosing good instead of evil that we grow and develop, and if we let others decide for us, our characters are weakened. Every time we choose good instead of evil we are a little nearer the Christ perfection, which is our goal. Holding ourselves *positive* toward evil develops our will along right lines.

The spirit which says, "Not my will but thine be done," seems to many to mean self-sacrificing and willingness to suffer. This limited thought should be cast aside. God does not wish that any of his children suffer. Suffering only comes as a result of transgressing the law, and is to teach us to forsake our evil thoughts. God wills only good and when this is realized we can say, joyfully and thankfully, "Thy will be done."

We should seek diligently to merge our will with the Divine Will. This requires understanding and training for many years. Religion has taught that the Divine Will is not always for our good, saying it was our duty to love a God who desires us to suffer. When we will to do only the things God wishes us to do everything will become easy and work will be joyful.

When our wills are brought into the understanding of the purpose of the Father, we may "ask what we will and it shall be done." This promise does not refer to our own selfish desires, but only to those which are righteous and

pure. If we are willing to do God's will, then all power is on our side and we cannot fail. Great blessings are promised to those who are "willing and obedient." The commandments of Truth sometimes seem hard to one of limited understanding, but they are only given for our good, and when obeyed, open up the way to eternal life and happiness. It is well to think of Jesus as the supreme example of doing the Father's will. The beauty and power of his life was only possible because he denied his own personal will and chose always to do the will of his Father in Heaven (or keep centered in spiritual ideas).

We should eliminate all thoughts of fear, selfishness and envy as they stand in the way of the proper unfoldment of the Will. The Will grows stronger by use. "Resist not evil," does not mean that we should give up to it, and let it take possession of us, but that we should not resort to material means to overcome it. If we realize that good is all-powerful, we see at once that evil has no power and so we need not struggle against it. When we fight evil, we center our attention upon it, and it becomes more and more real to us, thus attaining some degree of power over us. The subconscious mind absorbs evil, and later it manifests in some undesirable way in our lives or environment. We must learn to choose only good images to be impressed upon the subconscious mind.

When we understand the Will of God toward his creation to be absolutely good, all resistance to his Will becomes dissolved. It was a very wise man who said: "Give thy servant an understanding heart." So long as we do not understand God's plan for us the way seems dark and dreary, but the light of understanding dispels all the clouds of ignorance and fear. There is no greater good that we could choose than to cooperate with Divine Will. When our will works in harmony with the Father's there is no more effort or struggle. All is made easy. It does not require great determination to work with the Divine Will. The realization of the unreality of evil, and of the perfection of God's plan for his children makes our path easy

and triumphant. It has not entered into the heart of man the things that "God hath prepared for them that love him." Surely then when we understand we will seek to do his Will in all things. Only by doing the Will of God, which is to think in harmony with Absolute Good, and speak the perfect Word, can we cause evil to disappear from our lives and attain entrance again to the "Garden of Eden" (state of bliss), for man lost consciousness of this perfect state when he entered into personal, willful, selfish attainments.

THOU ONLY

Thou shalt worship the Lord thy God and him only shalt thou serve.

Thou only, the One Presence and the One Power, the Good Omnipotent.

But Jesus hearing it answered, Fear not; only believe and she shall be made whole.

Thou only, the One Healing Power.

Is God the God of Jews only? is he not the God of Gentiles also?

Thou only, the One Desire of all hearts and all nations.

For the ministration of this service not only filleth up the measure of the wants of the saints, but aboundeth also through many thanksgivings unto God.

Thou only, the One Substance which supplies man's every need.

And he brought forth his people with joy, and his chosen with singing.

Thou only, the one joy and satisfaction of living.

I am the Lord, and there is none else, there is no God beside me.

Thou only, the One Source of all Life, Intelligence and Power.

Now unto the King Eternal, incorruptible, invisible, the only God, be honor and glory for ever and ever.—Amen.

A GOOD SUGGESTION

It has come to me that if we can by words of blessing so consecrate a room that everyone who enters feels the peace and harmony, there is no reason why we cannot by the same method bless and consecrate a garment so that the wearer will feel the spiritual message.

I would suggest that all the UNITY readers who are knitting for the men who will go to France, bless the garments as they work. Following the plan outlined in the May UNITY of this year, with the tract, "Consecration of the Room," as a foundation, we could think as follows:

"There is only one Presence. This Presence is the presence of Life. This garment is filled with Life. There is no death here, nor fear of death. There is only life here. All fear is cast out. Whoever wears this garment will be conscious of the pure and holy Life of God."

"This garment is filled with Truth. No deception, no envy, jealousy or selfishness can come near. Whoever wears this garment will be conscious of the presence of Truth."

"This garment is filled with Health. All weakness or sickness is now cast out. Whoever wears this garment will be conscious of abiding Health."

"This garment is filled with Purity. Whoever wears this garment lives and dwells in the pure and holy presence of God."

"This garment is filled with peace, the abiding, eternal Peace of God. Whoever wears this garment will know no irritation nor fear, but be conscious of the calm and quiet peace of God."

"This garment is filled with Strength, Power and Courage. Whoever wears this garment will be filled with the Strength, Power and Courage of the Lord of Hosts."

"This garment is filled with Love. All anger, hatred or revenge is now cast out. Whoever wears this garment will be conscious of the pure and holy presence of Love."
—*A Knitter.*

"We must aim at eradicating all aimless thinking."

SUNDAY LESSONS

SUNDAY, OCTOBER 21

SPIRITUAL IDENTITY.—John 14:1-14.

1. Let not your heart be troubled: believe in God, believe also in me.

2. In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you.

3. And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, there ye may be also.

4. And whither I go, ye know the way.

5. Thomas saith unto him, Lord, we know not whither thou goest; how know we the way?

6. Jesus saith unto him, I am the way, and the truth, and the life: no one cometh unto the Father, but by me.

7. If ye had known me, ye would have known my Father also: from henceforth ye know him, and have seen him.

8. Philip saith unto him, Lord, show us the Father, and it sufficeth us.

9. Jesus saith unto him, Have I been so long time with you, and dost thou not know me, Philip? he that hath seen me hath seen the Father; how sayest thou, Show us the Father?

10. Believest thou not that I am in the Father, and the Father in me? the words that I say unto you I speak not from myself: but the Father abiding in me doeth his works.

11. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.

12. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father.

13. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

14. If ye shall ask anything in my name, that will I do.

SILENT PRAYER: *My identity is now established in the original formless Spirit and I am free from form and shape.*

This is a great *I Am* God Identification sermon. It

is to bridge over in the consciousness that gulf of separation from God which man has formed.

The first statement is a denial of fear, "Let not your heart be troubled." The gulf between what man is in God and what he appears to be in sense is so great that an ignorant fear sweeps over the mind when the claim of unity is made. We are told that it is "sacrilegious" for man to make such statements—that they are not true, etc. But Jesus says, "Ye believe in God, believe also in me." Believe that all that is true of God is true of man—the real *me* in everyone.

The "many mansions" are degrees of realization of the Truth of Being, and the "place" prepared by Jesus is a definite state of realization of Truth into which all may come who take up the same denials and affirmations that he did. Those familiar with the power of man to establish in consciousness certain mental states easily perceive how it might be possible for one with the spiritual power of Jesus to fix right in our midst a place of harmony and peace (or heaven) into which all may enter who follow him in mental discipline. "I go to prepare a place for you . . . that where I am, there ye may be also." This place can be entered right here and now by all who are "renewed in the spirit of your mind," recommended by Paul to the Ephesians.

Jesus talked direct from the *I Am* standpoint of now knowing and being. "And whither I go ye know, and the way ye know." But Thomas, who stands for the reason functioning in the realm of sense, cries out, "Lord, we know not whither thou goest; and how can we know the way?" Thus reason is always asking, "Where is the way—oh, show me the way," expecting to find a path, with signboards pointing the direction. This is sense asking that the unlimited states of Spirit be reduced to its puny limitations. Jesus answers, "I am the way, the truth and the life: no man cometh unto the Father but by me." It is the *I Am* in man, the center of attention, the identity, the simple I, which is the open door into the kingdom of God. Whoever

has thought much about the mighty power of his own I, who has centered his attention upon the majestic "*me*" within his own being, has found the way to the Father. "From henceforth ye know him, and have seen him."

But Philip (the power of the Word) says, "Show us the Father." This faculty must be raised to the realization of the omnipresence of the Spirit by an acknowledgment that the *word* of the *I Am* spoken through it is not of the mortal but of God. "The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works."

Here is the most wonderful treatment for Divine realization ever given to the world: "Believe me that I am in the Father, and the Father in me." The *I Am* is in the Father and the Father is in it. Meditate upon this for but ten minutes each day for thirty days and it will bring you into a new realization of Truth.

Here comes that great promise, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do." In order to do the great works which he did, Jesus must have known that the Spirit of God was in him and that he was in essence, at the center of his being, one with God. Hence it follows that those who do the "greater works" must have like realization, and must sustain the same relation to the Father that Jesus does. "Let the same mind be in you that was in Christ Jesus," said Paul. What does that mind in us say? "I am the Son of God." "All power is given unto me in heaven and in earth." "Before Abraham was I am." "If ye shall ask anything in my name [the *I Am*], I will do it."

Sunday, October 28

SPIRITUAL SUBSTANCE.—John 6:22-40.

22. On the morrow the multitude that stood on the other side of the sea saw that there was no other boat there, save one, and that Jesus entered not with his disciples into the boat, but that his disciples went away alone

23. (Howbeit there came boats from Tiberias nigh unto the

place where they ate the bread after the Lord had given thanks):

24. When the multitude therefore saw that Jesus was not there, neither his disciples, they themselves got into the boats and came to Capernaum, seeking Jesus.

25. And when they found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?

26. Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw signs, but because ye ate of the loaves, and were filled.

27. Work not for the food which perisheth, but for the food which abideth unto eternal life, which the Son of man shall give unto you: for him the Father, even God, hath sealed.

28. They said therefore unto him, What must we do, that we may work the works of God?

29. Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

30. They said therefore unto him, What then doest thou for a sign, that we may see, and believe thee? what workest thou?

31. Our fathers ate the manna in the wilderness; as it is written, He gave them bread out of heaven to eat.

32. Jesus therefore said unto them, Verily, verily, I say unto you, It was not Moses that gave you the bread out of heaven; but my Father giveth you the true bread out of heaven.

33. For the bread of God is that which cometh down out of heaven, and giveth life unto the world.

34. They said therefore unto him, Lord, evermore give us this bread.

35. Jesus said unto them, I am the bread of life: he that cometh to me shall not hunger, and he that believeth on me shall never thirst.

36. But I said unto you, that ye have seen me, and yet believe not.

37. All that which the Father giveth me shall come unto me; and him that cometh to me I will in no wise cast out.

38. For I am come down from heaven, not to do mine own will, but the will of him that sent me.

39. And this is the will of him that sent me, that of all that which he hath given me I should lose nothing, but should raise it up at the last day.

40. For this is the will of my Father, that every one that beholdeth the Son and believeth on him, should have eternal life; and I will raise him up at the last day.

SILENT PRAYER: *The substance of my being is Spirit. Spirit-substance penetrates and permeates my soul and body and there is no lack anywhere.*

There is a substance in the Universal Mind-Principle, which Jesus called the "Father," which is also the mother or seed of all visible substance. It is the only real substance, because it is unchangeable, while the visible substance is in constant transition.

The origin or source of all substance is the *idea of substance.* It is purely spiritual, and can be apprehended only by the mind. It is never visible to the eye, nor can it be sensed by man through any of the bodily faculties.

When the mind has centered its attention upon this *idea of substance* long enough, and strong enough, it generates the consciousness of substance, and through the powers of the various faculties of the mind in right relation, it can form visible substance. Jesus in this way brought into visibility the loaves and fishes to feed the five thousand.

But this faculty of dealing with *ideas* is open to all men and women. It is not given to a privileged one and withheld from another.

Jesus knew this, and he also knew that every man must center his attention upon this spiritual substance and bring forth its fruits, just as he did. But those whose attention has long been centered in things visible are slow to appreciate this fact.

The multitude had been fed by Jesus in an easy way, and they followed him over the sea in boats, evidently that they might get more food; at least that is the motive Jesus attributed to them.

Then he tells them plainly that they must not labor for the food that perishes, but for the food that "abideth unto eternal life."

When they asked how they should do these "works of God," or so-called miracles, he said, "Believe on him whom he hath sent." One translation says, "Believe *in* him." Man is to believe in the spiritual presence of the living God, even as one "sent"—that is, entered into the consciousness.

The manna given by Moses to the children of Israel in the wilderness is compared to this bread of Christ given direct to the individual. It was in the Moses dispensation

given by one who learned the law, but did not impart it to others. When that one withdrew, they died. But now comes one who not only feeds them, but shows them how they can take advantage of the law for themselves and never hunger or thirst.

None shall be cast out that believe in the Spiritual Source of life. Whoever comes to this Christ realm in the heavens all about us, will be moved by its will, which is the will of the Father. There will be no loss, no failure in this realm, and whoever enters into this Mind of Spirit will have poured out to him its life essence, and be wholly raised up from material conditions at the "last day," or last degree of understanding.

Sunday, November 4

ABIDING IN CHRIST.—John 15:1-12.

1. I am the true vine, and my Father is the husbandman.

2. Every branch in me that beareth not fruit, he taketh it away: and every branch that beareth fruit he cleanseth it, that it may bear more fruit.

3. Already ye are clean because of the word which I have spoken unto you.

4. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye except ye abide in me.

5. I am the vine, ye are the branches: He that abideth in me, and I in him, the same beareth much fruit: for apart from me ye can do nothing.

6. If a man abide not in me, he is cast forth as a branch, and is withered; and they gather them, and cast them into the fire, and they are burned.

7. If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you.

8. Herein is my Father glorified, that ye bear much fruit; and so shall ye be my disciples.

9. Even as the Father hath loved me, I also have loved you: abide ye in my love.

10. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

11. These things have I spoken unto you, that my joy may be in you, and that your joy may be full.

12. This is my commandment, that ye love one another, even as I have loved you.

SILENT PRAYER: *I have faith in the abiding Christ Principle always shining at the center of my being.*

Metaphysically stated, the Father is the Christ Mind; Jesus is individual identification of that Mind, here called the True Vine. "Every branch in me" are the faculties of consciousness, and the "fruit" is the thought.

The law is that an unused faculty becomes atrophied, withers away. This is true of everything in existence. Inertia and nonuse soon bring stagnation, corruption, death and disintegration. We have accepted this so universally as a fact of Nature that it has not been considered in its positive degree, as it is here put. All the teaching of the Scripture is that a failure to use a talent or faculty meets with a reprimand from the Father-Mind. The over-careful servant who buried his talent, had it taken away from him and given to the one who had made most increase. This also has been observed in its negative aspect—a faculty much used draws the vitality from the others, and eventually depletes them seriously, unless they are developed by exercise. This is a law of our being, and should be considered as an intelligent principle, instead of a blind force, as we usually regard it.

When the thought, or "word" of Truth from the Supreme *I Am* of consciousness, becomes an abiding fact in our minds, we need no longer to strive in external ways—we have but to express a deep desire in the soul and it is fulfilled. "Ask whatsoever ye will and it shall be done unto you."

This constant affirming, with faith in the *I Am* within us, more and more establishes us in the real forces of Being. The abiding in the Spirit opens up the various spiritual powers, one after another. Love is a great force that dissolves all the opposers of true thought, and thus smooths all the obstacles of life. This leads to joy, another positive force that has not been bearing fruit because of the obstructions heaped upon it by our failure to fulfill the law of the

All Good. This wonderful kingdom within the soul is developed through "keeping the commandments," that is, commanding, controlling and directing every thought according to the harmonious law of love to one another. There is no occult mystery connected with this development of soul forces—it is simply thinking and acting the law of love in our intercourse with our fellow men.

The soul in conscious touch with the Father-Mind, and striving to fulfill the Divine Law, brings to bear the power of true words in purifying and cleansing its faculties. "Ye are clean because of the word I have spoken unto you." The necessity of abiding in *I Am* in order to bear much fruit is affirmed. When our faith attaches itself to outer things, instead of spiritual *I Am*, it ceases to draw vitality from the one and only source of all life, Divine Principle. The only door to this Life is *I Am*. This *abiding* is a conscious centering of the mind in the depths within with repeated affirmations of our faith and trust in it. This, repeated day by day, finally opens a channel of intelligent communication with the silent forces at the depths of Being, and thoughts and words flow forth, developing in man an entirely new source of power.

Sunday, November 11

THE SLAVERY OF IGNORANCE.—John 8:31-40.

31. Jesus therefore said to those Jews that had believed him, If ye abide in my word, then are ye truly my disciples;

32. And ye shall know the truth, and the truth shall make you free.

33. They answered unto him, We are Abraham's seed, and have never yet been in bondage to any man: how sayest thou, Ye shall be made free?

34. Jesus answered them, Verily, verily, I say unto you, Every one that committeth sin is the bond-servant of sin.

35. And the bond-servant abideth not in the house for ever: the son abideth for ever.

36. If therefore the Son shall make you free, ye shall be free indeed.

37 I know that ye are Abraham's seed; yet ye seek to kill me, because my word hath not free course in you.

38. I speak the things which I have seen with my Father: and ye also do the things which ye heard from your father.

39. They answered and said unto him, Our father is Abraham. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.

40. But now ye seek to kill me, a man that hath told you the truth, which I heard from God: this did not Abraham.

SILENT PRAYER: *"I no longer commit the sin of thinking that I am descended from mortality or human ancestry. I am the Son of God, and I inherit from my Father freedom from ignorance, sin, sickness and death. I am free! praise God, I am free!"*

The superconscious mind dwelling constantly as the oversoul of every man is the perfect guide into Truth. When the intellectual and sense minds give way to this higher principle, and let it form itself in them, they are disciples of Jesus Christ, and his "word," or thought abides in them.

This reveals and demonstrates the Truth of Being. The Century Dictionary defines Truth as "conformity to thought; conformity of a judgment, statement or belief with the reality." This definition leaves open the question as to the character of fact and reality. Facts are hard things to locate in a world of illusions. This is not the reality which Jesus referred to when he said, "Ye shall know the truth, and the truth shall make you free."

The truth referred to by Jesus is the understanding of the character of the ideas that constitute Divine Mind, and man's relation thereto. This understanding sets us free from ignorance and materiality, sin, sickness and death, when we let it form itself in our minds, and express itself in our lives.

Those who think of themselves as descended from human ancestors are in bondage to all the limitations of those ancestors, regardless of their claims to the contrary. It is a falling short of the full stature of man to regard himself as descended from the human family. This is a sin that keeps the majority of men in bondage to sense consciousness. The Jews were proud of their ancestors—Abraham, Isaac and

Jacob, who did things that in our day would make them candidates for the penitentiary. As a single example, polygamy might be mentioned. The worship of ancestors is observed in those who eargerly search the records of royalty for a family coat of arms, or trace their ancestry back to William the Conqueror.

The one and only way to get free from this burden of race heredity is to proclaim your Divine Sonship. If you believe that God is your Father, acknowledge him, and he will acknowledge you.

A short definition of sin is ignorance. If you knew your spiritual origin, and all the purity and power which it includes, you would not be subject to the race tendencies that sway the mind of the flesh. This is the freedom of the Son of God; the shackles of false thought are loosed, and there is the open light of heaven, instead of the darkness of sense consciousness.

It seems incredible that men should seek to destroy and kill out of their thoughts this superconscious mind, but such is the self-sufficiency of ignorance identified with human lineage. Mortality has failed generation after generation, yet men cling to it as the *summum bonum* of existence, and antagonize the Spirit.

Sunday, November 18

THE SABBATH DAY: RESTING IN THE GOOD

Luke 7:36-38; 14:1-13.

36. And one of the Pharisees desired him that he would eat with him. And he entered into the Pharisee's house, and sat down to meat.

37. And behold, a woman who was in the city, a sinner: and when she knew that he was sitting at meat in the Pharisee's house, she brought an alabaster cruse of ointment,

38. And standing behind at his feet, weeping, she began to wet his feet with her tears, and wiped them with the hair of her head, and kissed his feet, and anointed them with the ointment.

1. And it came to pass, when he went into the house of one of the Pharisees on a sabbath to eat bread, that they were watching him.

2. And behold, there was before him a certain man that had the dropsy.

3. And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath, or not?

4. But they held their peace. And he took him, and healed him, and let him go.

5. And he said unto them, Which of you shall have an ass or an ox fallen into a well, and will not straightway draw him up on a sabbath day?

6. And they could not answer again unto these things.

7. And he spake a parable unto those that were bidden, when he marked how they chose out the chief seats; saying unto them,

8. When thou art bidden of any man to a marriage feast, sit not down in the chief seat; lest haply a more honorable man than thou be bidden of him.

9. And he that bade thee and him shall come and say to thee, Give this man place; and then thou shalt begin with shame to take the lowest place.

10. But when thou art bidden, go and sit down in the lowest place; that when he that hath bidden thee cometh, he may say to thee, Friend, go up higher: then shalt thou have glory in the presence of all that sit at meat with thee.

11. For every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted.

12. And he said to him also that had bidden him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor rich neighbors; lest haply they also bid thee again, and a recompense be made thee.

13. But when thou makest a feast, bid the poor, the maimed, the lame, the blind.

SILENT PRAYER: *I rest in the consciousness of the Peace, Harmony and Perfection of the Kingdom of God within me.*

Jesus here represents the Divine Mind in its search for the motive rather than the outer act. The Pharisee is the good that is seen of men, while the woman, "which was a sinner," is the sincere desire of the repentant soul for the good. Those who are formally good, intellectually good, are apt to be dry, cold, rigid. They are proud of their morality or churchianity and sweep by on the other side when a notorious sinner appears. This good is not to be condemned, but it does not meet the demands of God of

the offering up of the whole man. The heart is cold, its fountains have not been broken up, its alabaster box of ointment has not been broken open.

The Christ does not condemn the sinner—the sinner condemns himself in his trangressions of the Divine Standard of right thinking and living. When the sinner opens the inner springs of innate love for spiritual things, and in exalted purity pours out the whole, it is counted large for righteousness, even larger than the formal devotions of the pious Pharisee. And no matter how great the sinner, the Christ consciousness is equal to a complete cleansing and forgiveness. But the repentant soul must wash away with cleansing words (tears) and anoint with affirmations of gladness (ointment) the understanding (feet) of) the Christ (Truth).

To go into the house of a Pharisee on the Sabbath day has its metaphysical parallel in that state of mind in which we rest and meditate as to the right or wrong of certain thoughts and acts.

The Pharisee always looks at the *form* of a thing, rather than its inspiring principle. The idea of Sabbath rest to this state of consciousness is inactivity. This leads to inertia and negation, represented by the man with the dropsy, whom Jesus (*I Am*) heals.

When we rest in the silence of Spirit, we are conscious of the perfection of all things in God. If there is lack of this perfection in our outer realm, the force of the Principle itself is set into action to make it manifest. God has already created all things and pronounced them good, and *rests* in that perfection. When we enter that realization there is a great scurrying of mortal thought and an adjustment of all things to conform to the perfection of Being.

The ass and the ox represent physical strength. If your strength has fallen into a pit, or material bondage, you will lift it up in this consciousness of the perfection of all things in God's creation. The Pharisees are mute in the presence of these things because they do not understand spiritual forces.

The *feast* on the Sabbath day is the inflow of Spiritual Substance, which we realize when we enter the inner silence. A "marriage feast" is where there is a conscious union between soul and body in this silent influx of substance.

Pride, ambition and avarice are to be repressed and the spirit of true worth cultivated. When the selfish, ambitious thoughts perceive that there is an all-pervading thought-substance, upon which they can feed and grow fat and rich in all ways, they strive for first place. We should curb this selfishness and let the master of the feast, Divine Intelligence, bid to honorable place worthy thoughts.

We should build up our weak points, "the poor, the maimed, the lame and the blind," thus filling a vacuum in consciousness. If we fail to correct our errors, and give all our attention to the thoughts we take pride in, there will be an abnormal development, the excess acting and reacting upon itself.

A Translation from a Poem written over two hundred years ago.

God's spirit falls on me, as dewdrops on a rose,
If I, but like a rose, to Him my heart unclose,
The soul wherein God dwells, what church can holier be?
Becomes a moving tent of heavenly majesty.

In all eternity, no tone can be so sweet
As where the heart of man in unison with God doth beat.
Whate'er thou lovest man, that too, become thou must—
God, if thou lovest God; dust, if thou lovest dust.

How far from here to Heaven? Not very far, my friend,
A single hasty step will all thy journey end.
Hold there! where runnest thou? Know Heaven is in thee.
Seekest thou for God elsewhere, his face thou'lt never see.

Angelus Silesius.

"My soul, wait thou only upon God, for my expectation is from him."

SOCIETY OF SILENT UNITY

"Be still, and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

The Society of Silent Unity is the Absent Healing Department of the Unity work.

It has members everywhere, and helps them in every need of life.

You can become a member of this Society and receive its help, if you have faith in the power of God.

We will pray to the Father in secret and he will reward you openly. This promise is being daily fulfilled in this work.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you, full measure, heaped up, pressed down and running over."

All letters are confidential.

UNITY SCHOOL *of* CHRISTIANITY
SILENT UNITY DEPARTMENT
Tenth Street and Tracy Avenue, Kansas City, Mo.

CLASS THOUGHT

October 20 to November 20, 1917
Held daily at 9 p. m.

I thank Thee, Father, that out of the Fullness of thy Love I am made Whole and Well.

PROSPERITY THOUGHT

October 20 to November 20, 1917
Held daily at 12 m.

The Rich Harvest of Heaven is now gathered in the Earth, and there is Plenty Everywhere.

THOUGHTS FOR DAILY MEDITATION

The following are the texts to be used by the Silent Unity workers at Kansas City, Missouri, in the 10 a. m. Silence from October 16th to November 16, 1917:

October 16th to November 1st—Psalm 105:1-3: "Oh give thanks unto Jehovah, call upon his name; make known among the peoples his doings. Sing unto him, sing praises unto him; talk ye of all his marvellous works. Glory ye in his holy name: let the heart of them rejoice that seek Jehovah."

November 1st to November 16th—Romans 8:11, 13: "But if the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ from the dead shall give life also to your mortal bodies through his Spirit that dwelleth in you. If by the Spirit ye put to death the deeds of the body, ye shall live."

EXTRACTS FROM LETTERS

These extracts are from letters that Silent Unity has written to those who have asked our help in finding and obeying the Divine Law of Life. There is a point in every paragraph that will help someone.

The race as a whole is so bound together that no man can live unto himself alone. "Greater love hath no man than this, that a man lay down his life for his friends" (John 15:14). "Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren" (I John 3:16). "*I Am* the good shepherd: the good shepherd giveth his life for the sheep" (John 10:11). Jesus Christ went a step farther and died for his enemies (see Romans 5:6-8), but he had such a consciousness of life in the body, that he laid hold of it again almost immediately and raised his body.

Those who do not understand and practice the Truth

are already under the law of sin and death—dead in trespasses and sins, and since they know of no higher aid, they are justified in using force. It is much more honorable for the United States to do as she is doing, than to keep a mere semblance of peace (for that is all it would be) at "any" cost.

And we who know the Truth, something of the power of thoughts and words to bring about the conditions desired, are striving earnestly to be practical in living according to our highest conception of the law of life and of love, thus bringing the greatest good to the greatest number of people. We could hardly see our way clear, however, to take the lives of others, even of those who might appear to be our enemies.

You will be divinely protected if you hold this thought until you realize its truth:

"*Infinite Wisdom and Love enfold me within and without, protect me from all evil and guide me in paths of righteousness and peace. I am housed in God; in him I live and move and have my being, therefore I am kept in his will, which brings about always that which is for my very highest good.*"

But there is an inner meaning to these texts, and if we would be true overcomers, we must daily love not the life of the personal man even unto his death. We must deny, put off, the old man with his deeds, that we may save our brethren—our inner faculties and powers, and thus gain the understanding, dominion and power whereby we can be of effective help in preserving the lives of our brethren in the outer as well—preserving not only our friends, but also our seeming enemies.

There is nothing mortal man likes to do better than to "fight." It is really much easier for him to die fighting for what he considers right, than it is to die daily to the mortal, personal, false, limited self, that he may "live" for the Truth, and help others to do the same. So we say and realize with Paul: "I am crucified with Christ: nevertheless I live; yet not I, but *Christ liveth in me;* and the life

which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me" (Gal. 2:20).

We feel that our mission is to help establish the new order of things—the Kingdom of Heaven on earth, which is now due to be brought into manifestation in the earth, rather than to aid in tearing down the old, though we see this must first be done, and we do not condemn in any way those who are doing this tearing down work, not perceiving the Truth. They are really to be commended much more than those who because of selfish, personal business or family interests, refuse to take part in the conflict, because to a certain extent they are doing something for the bringing about of a higher, nobler form of government among the nations and race as a whole, therefore are more universal in their views and will be more ready, when they again have an opportunity, to take up the Truth in its broadest sense.

Man is fast coming to a place in his progress where it will be utterly impossible to have war because he will be able to speak the Word and put to naught those who would oppose him. He will have such an understanding, however, and consciousness of the law of Love and Life that he will use his powers only to uplift and save. You will be interested in the booklets we are sending you, "The Kingdom of Heaven is at Hand," and "Attaining Eternal life."

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If you can get a fairly good assortment of different vegetables, fruits and nuts that are used as food, you do not need any meat-substitute. Nuts, especially peanuts, take the place of meat perfectly, and are much better for one. Many of the meat-substitutes are made mostly of peanuts. Everything, in the outer form of food, that is needed for the system is to be found in grains, nuts, vegetables and fruits.

Our ideas in regard to the animals is as follows:

God—Life—is Omnipresent both in idea and in manifestation. All lower expressions of life such as insects, reptiles, animals, etc., are in existence about us simply because man does not begin to live and utilize his forces, and because

he dissipates through wrong or unwise use the life-forces, faculties and powers of his being.

Every animal represents some idea—some phase of life within man—and as man lifts up, redeems and uses aright the faculties and powers of his being, to a fuller and fuller extent, all the lower forms of life will gradually pass out of manifestation. We do not give this idea as Truth—unchangeable—but it is as we see the matter at the present time. We firmly believe that in time only permanent manifestations of life will exist, but even if "the lower animals should always be in the earth in a perishable state, dying and being born anew," we see in this no excuse for keeping on killing them. Man at present appears to be "perishable," yet we do not because of this, or for any other reason, feel justified in killing one another, so why should such a condition of affairs justify us in taking the consciousness of life from the animals?

May you see and realize more and more both in yourself and in all mankind, the real, true Self which was made in the image and likeness of God, which always abides in Truth, and which will sooner or later be quickened in the consciousness of each individual and be brought into manifestation in all that he thinks, says and does, and in the redemption of his body (Rom. 8:23).

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Whether or not there are other worlds and other spheres of action for us beside those on this earth, is of little moment. Know of a surety that you can never go on to higher lessons until you have mastered these at hand. If you weakly, negatively give up and die because you are too negligent to lay hold of the Christ Dominion and power, and do the necessary overcoming, you will, like a good little girl learning her lessons, come back to school again, enter the same grade and master the same lessons before you will be promoted to anything higher.

Jesus Christ overcame everything, even death, and took his whole man, which included the body which he had spiritualized, into a higher state of consciousness than we at

present know much about. He called it the Kingdom of Heaven. He is our example for attainment on this planet, and when we overcome as he overcame, even death itself, which we are told is the last enemy to be overcome, we will be consciously with him.

When you become more settled, stable and steadfast in regard to the overcoming which is yours to understand and do here and now, and quit letting the "thief" of a possible "future attainment" steal away your substance, the seeming impermanence of outer conditions or things can in no way surprise or inconvenience you, financially or otherwise. God is your Resource and he never changes; changes in the outer but work to bring about your greater good.

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Was St. Peter the first Pope of Rome?

For a very complete answer to your question as to St. Peter being the first Pope of Rome, we refer you to "History of the Christian Church," by George P. Fisher, under the index title, "Leo First and the Council of Chalcedon." You will learn from this that the Bishop of Rome was considered to be the direct successor to St. Peter, but was not made Pope, that is, chief of the bishops of the Western Christian Church, until the year 445 A. D. "The Encyclopedia Brittanica," under the titles, "Bishop," and "Popedom," also gives a very good history of the early church.

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Was Christ a Catholic as the Catholics claim?

In answer to your second question, we wish first to be sure that you are clear as to difference between the meaning of the names "Christ" and "Jesus." Christ is the Son of God. That is, God's Idea of a Perfect Man, implanted in all men as a seed or Word (*Logos*). This Christ Mind is realized more and more as we progress spiritually. "Christ in you the hope of glory. Jesus was the manifest Christ who, up to the present time, is the only one of the human race who has fully recognized, understood and expressed the indwelling Spirit of God, the Christ. Jesus

was absolutely nonsectarian in his teachings, and, therefore, cannot be claimed by any religious sect as belonging only to its organization. The different sects are made up of people to whom certain Truths taught by him have been made especially clear(?). These they emphasize more than other of his teachings, and band themselves together, calling themselves some certain name. Each has a right to all respect because if they were not necessary to the spiritual development of the race, they would never have been called into existence.

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The Catholics claim that Christ made this universe; is this true?

It is the doctrine of the Roman Catholic Church that God, the Father, created the universe, not Christ, as you have stated.

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Catholics also claim that all souls went to hell before Christ came. Is this true?

The Jews had a traditional doctrine that the souls of the just who died before Christ, went to a place of rest called "*Limbus Patrum*," to which Luke refers as "Abraham's Bosom" (see Roman Catholic Bible, Luke 16:22, and footnote). Webster's Unabridged Dictionary explains the Word Limbus or Limbo as meaning border land, or region of the unknown.

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Regeneration leads to eternal, unending life. Through regeneration the very body of man is lifted up, redeemed, spiritualized and preserved, so the whole man, Spirit, soul and body, is saved alive and complete. When there is no more death (going into the grave through the loss of the consciousness of life in the body), there will be no more seeming need of children being born to perpetuate the race. As long as there is physical birth there will be death. Regeneration, the new or spiritual birth leads unto life. It will no doubt be some time before all the inhabitants of the earth will have entered into the regenerate life, but if that time should come before death is fully attained by every individual, and there should still be souls needing bodies through which to express we surely will, by then, have come

to the place in our progress and understanding, where we can raise these waiting souls to life again at once, or speak the Word and through it form bodies for them out of the omnipresent substance of Spirit. Please see the booklets, "Regeneration the Way to Redemption," and "Preserving the Unity of Soul and Body."

The Bible deals with the "progress unto perfection" of man, in which the bringing forth of children is merely an incident in the way, physical generation having come about because man in consciousness fell from the image and likeness of God in which he was created, and because of his ignorance of the Divine Law of generation, began losing his body in death. If man had stayed in the consciousness in which he was created everything that was needed to be made would have been formed and brought into manifestation through Ideas and Words. His fruitfulness would have been spiritual, since he was and is the offspring of Divine Mind. Mind brings forth Ideas, and from Ideas spring Words, and the Word is the Creative Power that makes the real, abiding thing.

Generation leads to death, regeneration to life. The Bible teaches life, and gradually, through its pages leads man up to the grand climax, the aim of his creation and existence—perfection and everlasting life in the body.

Jesus, our great example and teacher, did not teach nor practice generation, yet he fulfilled all the law, and did his whole duty to himself, to God, the world and the race. Although the time did not seem to be ripe then when men as a whole would receive and carry out his example of regeneration, yet he touched on it, even more, no doubt, than is recorded in the Bible, for we are told in John that the world could not contain or "comprehend" the books that would be written were all the things that Jesus did and taught, put into writing. But enough is given in his life, and in the writings of the Apostles concerning him, to bear witness to that which is daily being revealed to those in this day of fulfillment, and who are consecrated to the Truth and fully resolved to "follow Jesus" all the way to the

spiritualizing of their whole man, which includes the body, and redeeming it from corruption, as he did his, thus becoming like him. Please read carefully Matthew 19:10-12; Matt. 22:29-32, (this resurrection, according to the 32d verse, refers to people who are alive. Please see the booklet, "Attaining Eternal Life," in regard to being "risen with Christ." One does not have to wait until he goes into the grave to partake of this resurrection and the heavenly state that comes with it.) Read also carefully the 7th Chapter of I Cor. Paul, in this chapter, while he does not put condemnation on those who enter into generation—the using of the organs of their body in generation—yet he knows the "trouble in the flesh" that comes through it, and he would "spare" those to whom he ministered and is still ministering through his writings, teaching them the "better way."

Now, dear one, it is not our desire to in any way discourage you, nor anyone who has not yet come into an understanding of the Truth that makes free. God does meet his dear children wherever they are, and help them. We do help those who come to us for aid in child-bearing, but we cannot say to them that in bringing forth children they are doing that which is God's highest will for man, or even that which is God's will at all for man, because we know better. In its real, true self your child will be the Son of God, but in its physical body it will be brought forth after the flesh, and will have to come into an understanding of the Truth for itself, and partake of the new or spiritual birth in order to attain eternal life. As Jesus said to Nicodemus, "Ye must be born again." It is well to hold to the highest ideas in regard to the babe you are bringing into the world, for thereby will its true or spiritual nature be strengthened, and it will more quickly respond to the Truth all along the way.

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A correspondent calls our attention to a wonderful demonstration in May UNITY signed only by initials, and says she cannot see why anyone could object to giving his full name and address in acknowledgment of such a blessing

"if it was true." Our readers may not generally understand our position in the matter of testimonials. There are a few magazines devoted to metaphysical healing which give signed testimonials. These magazines receive testimonials from writers who send them in for the express purpose of having them printed. Our printing department is but a portion of our work. Our Society of Silent Unity gives personal attention and ministrations to many people daily. For example, in many instances we get letters from people whose family and friends are so opposed to the work that they request us to even send our instructions to them enclosed to a neighbor. It would not be expedient to publish the testimonial of a physician, clergyman or any individual giving the writer's name if he lived in a community still opposed to Truth, if he considered best for the time being to keep such matters to himself.

The testimonials we print are in some instances rather short in that they are but extracts from reports of the most personal nature and are of the intimate relation which exists between patient and physician, penitent and priest. They are not adapted, in the form in which we receive them, to be read by anyone other than those who have consecrated themselves to this ministry. Hence, we print extracts from reports giving initials, but for our own convenience in identifying the writer. We have, however, followed the plan when one feels interested in a particular testimonial, and wishes to verify the same, of having him inclose his letter to this person in an envelope marked with the initials and address as found in the magazine. We then complete the name and forward it to the writer, leaving it to his wisdom and charity as to whether a correspondence shall be opened between the two. In such cases we must always know the *date* of the magazine in which extract appeared in order to find the writer's name in our files. We seldom keep records farther back than six months because of the amount of letters on hand. We have never solicited testimonials for the purpose of printing them, but have always recommended that one acknowledge and give thanks for his blessings. We

should be pleased, however, at any time to receive and print any demonstrations that have been put into proper shape that they may be used with the writer's name and address. Let this not be misunderstood. This will in no way jeopardize the relations which have hitherto existed between Silent Unity and their friends. We will not publish any testimonial with the name and address or supply it unless writer absolutely and unmistakably so specifies that he is willing to have his name in print. The demonstrations under "Incontrovertible Proof" (page 415, May UNITY) are signed and may be given to friends who require evidence of this kind.

INVOCATION HYMN

JAMES RUSSELL PRICE

Holy Spirit, Heavenly Dove,
  Abide with us today;
Attune our souls in vibrant chords,
  That Truth may have full sway.

Holy Spirit, Faithful Guide,
  We feel thy presence here;
Thy silent voice now speaks to us,
  Give us a listening ear.

Holy Spirit, fill us now,
  Let harmony prevail;
When filled with thee, most Holy One,
  We'll never, never fail.

TREATMENT FOR PROSPERITY

Our Divine Vision makes for Divine Receptivity and thus salvation is manifest now and here. I am *very positive* that the Spirit of man, Christ Jesus, is not hampered by the thought of present or future want. The kingdom of my mind is ruled by this thought, and I have the peace that passeth understanding.

I THANK Thee, Father, that out of the Fullness of thy Love I am made Whole and Well.

THE Rich Harvest of Heaven is now gathered in the Earth, and there is Plenty Everywhere.

THE SIGNS THAT FOLLOW

This department is in fulfillment of the promise of Jesus Christ, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark 16:17, 18.

The human mind operates in ways innumerable, and it would be impossible to make a classification that would cover every mental state. There are, however, certain dominant thought activities that may be classed as the great positive and negative forces that form the race consciousness. The positive thought is always fearless, courageous, confident. The negative thought is fearful, doubtful, shrinking.

The effect of positive thought is constructive, life-giving, success-bringing, health-creating. The negative thought brings weakness in mind, body and affairs. Are you on the positive or the negative side? According to your thought so be it unto you.

Those who think about the omnipresence of the Mighty Mind of Being become positive, directive, confident, courageous. They know that their thoughts and words have received, and are constantly receiving, new and greater influxes from Omnipotence, and they rejoice, whether the visible proves the Truth or not. Keep your eye fixed on the producing side of Being and thus let the manifest side express freely. Some people are so anxious for health or wealth that they shatter the delicate thought images by their anxiety, and nothing appears.

But the confident, trustful souls are many in the world today, and they are increasing in a marvelous way. We get the most beautiful letters from them, and they are so

happy in their new-found powers, that we sometimes all stop our work, and the forty of us in Silent Unity sing "Showers of Blessings"—to new words.

We are sharing with you, dear readers, short extracts from a few of these good letters:

HEALTH

Gonzales, Texas—On June 29th our baby, twenty months old, took a can of lye in which was a small quantity of water and drank some of it. The doctors and nurses at the hospital to which she was hurried said it was only a matter of a few hours, or perhaps days, as there was no hope for her. All the time I was praying, and on Sunday morning a Unity student telegraphed Silent Unity for prayers. The next morning they told us our baby was better. She continued to improve slowly, and now, thanks to God, is almost well. She is gaining; can eat almost anything, and her voice is coming back. The healing was wonderful.—*Mrs. Wm. C. U.*

Sylvan Grove, Kans.—My husband telegraphed you yesterday for prayers on account of inflammation of the bladder and pain in my side, and in three hours the pain had entirely left me and I slept well. This morning my kidneys are normal.—*Mrs. G. T.*

Westfield, Mass.—I wrote you for prayers for my little granddaughter, who had been seriously injured and it is with a heart full of gratitude to God that I tell you of her wonderful recovery. Her head was bruised and partly crushed, and she was unconscious when taken to the hospital. The doctor said she could live but a few hours, but that night there was a change for the better. She regained consciousness, and her improvement has been a wonder to all. The bruises have completely healed. I cannot find words to express my gratitude for your assistance in invoking Divine aid.—*Mrs. S. M. M.*

Ennis, Texas—I am rejoiced to tell you about my little grandson, for whom I asked prayers. He had meningitis. He began to improve in a few days and the doctors said all symptoms of meningitis had left him. The doctors also said if he recovered he would not have his right mind, but I am thankful he is all right mentally, and is walking around the room.—*Mrs. M. S.*

Fostoria, Ohio—My brother fell and broke his wrist and tore the ligaments of his lower limbs. I wrote to you

for prayers. His wrist and limbs are healed, and I want to thank you.—*E. P.*

Toronto, Canada—The hernia is now cured. Have not worn a truss for nearly three weeks and in the meantime have gone about my regular business without the slightest inconvenience and certainly with more comfort, pleasure and assurance than I have known for several years. It is personal evidence to me that Christ still lives and that the same powers used by him nineteen hundred years ago are still here and always available to the earnest seeker. It has also inspired me to help others.—*A. G. C.*

Grand Rapids, Mich.—There has been such a wonderful demonstration in N. K.'s case. I took her to the hospital after telegraphing you, but just before the time set for the operation, the doctor examined her and found pus in the intestines. The growth had broken and was surely taken care of by Divine Wisdom. She has been relieved of what the doctors say was a tumor.—*E. S.*

Newark, N. J.—I desire to report good progress in my case for help received in answer to your prayers. I am healed of chronic constipation of many years' standing, also rheumatism, bilious headaches and serious nervous troubles. I have also been healed of rupture which was serious, and am working twelve hours a day without undue fatigue.—*H. A. H.*

Maricopa, Cal.—A few days ago my little girl had a convulsion, and it seemed every minute she would die. At times we thought she was dead, but my sister and I would say, "There is no death nor sickness in God," and when the doctor came she was all right. We have to thank Unity, for through them we learned to pray and find God.—*Mrs. B. S.*

New York City, N. Y.—A month ago my stomach became bad, liver inactive and lots of stupid beliefs, which in normal times I could have brushed aside, began to assume alarming conditions. I first burnt the bridges behind me by taking a firm stand for Truth, and determined never more to look back toward Egypt. I took Mr. Fillmore's "Christian Healing," Cady's "Lessons in Truth," and my Bible. I read and studied a chapter from each in the morning, repeated the affirmations, then took another chapter during the afternoon. I am happy to tell you I stand today victor, perfectly well.—*J. S.*

Freeburg, Ill.—I wrote you some time ago asking your prayers for abscess of lungs and other ailments. I am

getting well and strong after seven months of illness. I am thanking God for the many blessings received.—*Mrs. R. S. McM.*

Savannah, Ga.—I wrote you asking prayers for a woman in the hospital. The doctor said she could not live without an operation, and she was in much pain. I told her if she would only pray and believe in the Lord, he would wonderfully heal and restore her. She left the hospital the same day I wrote you. It is so wonderful that people are amazed.—*C. J. W.*

Wilson Creek, Wash.—I wrote in June asking for prayers for my daughter who had inflammatory rheumatism. I am delighted to tell you that she was divinely healed and is perfectly well.—*Mrs. S. M. B.*

Grant's Pass, Ore.—About three weeks ago we wired you for prayers for our two-months-old baby, who was suffering from "syncopal heart" and navel rupture. The next morning we noticed a remarkable change in him—he laid in his crib and played by himself, something he had never done before as he fretted all his waking hours. Since then his troubles have been overcome. When the doctor examined him he said, "There has been a wonderful improvement; the navel is almost well, and his heart sounds like a healthy one now."—*Mrs. G. C. A.*

Omaha, Neb.—About three weeks ago I wired asking your prayers for neuritis and heart trouble. It was the most wonderful demonstration. Every vestige of pain has left my arm and shoulder and not one twinge has returned.—*E. L. C. Y.*

Watonga, Okla.—I wrote asking your prayers for my boy, who was very sick with pneumonia. I am most happy to write that he has made a complete recovery. My faith and love have been so strengthened that I realize more than ever that nothing is impossible with God. The position I asked prayers for was waiting for my son when he was able to take it.—*Mrs. M. E. D.*

Burbank, Cal.—A few days ago I wired you for prayers for my wife. We did not take her to the hospital, as she was healed the next morning. It was a wonderful demonstration.—*D. P. Y.*

Hornitas, Cal.—My stomach has shown marked improvement, in fact, it is well. I am making every effort to live in accord with the Divine Law, setting my mind aright. I do not worry as I used to, nor do I live in the past, and I find my mind and body respond more readily to the teaching

and healing power. I am very grateful for what your prayers have done.—*Mrs. J. M. H.*

Whiteboro, N. Y.—Some time ago I asked your prayers for back trouble and skin disease. Both have entirely left me.—*Mrs. M. F.*

Moscow, Idaho—I asked your prayer for my little girl who was not expected to live. She is as well now as anyone could be, and has grown wonderfully. I feel and know I am growing in wisdom and realize God as the source of all good. It is wonderful to know how the Spirit guides us.—*Mrs. W. P. H.*

San Francisco, Cal.—I am so thankful to God and your prayers. I can now hear the clock tick, which I have not done for a long time.—*E. J. P.*

Rochester, N. Y.—I wrote a month ago for prayers to stop pain in my teeth. The dentist thought I had pyorrhea. I sent the letter, and the pain began to lessen. At night it was gone, with little soreness left, and I ate my first meal in a week.—*Mrs. G. L. Jr.*

San Jose, Cal.—I am very happy and thankful to report much good my nephew and I are receiving from your prayers. He is healed of constipation, and my eyes are very much better.—*Mrs. E. S.*

El Centro, Cal.—Four weeks ago our little grandson was taken with intestinal trouble, having had several very hard convulsions. After having four doctors with him who did not give his parents much encouragement, my son telegraphed to you, and that evening we were able to take him to another city. He stood the trip well and improved right along. He is now as well as ever.—*Mrs. H. W. B.*

Spokane, Wash.—I must tell you how thankful I am to you and to God for helping my mother to be relieved of asthma. She has not been bothered all summer.—*N. L.*

Garber, Okla.—Some time ago I wrote to you for prayers in speaking the Word for my boy, who had symptoms of so-called measles. My letter had scarcely reached you when he was made every whit whole.—*Mrs. R. G.*

Valona, Ga.—My daughter is entirely cured of convulsions or epilepsy.—*Mrs. G. E. A.*

Perry, Ohio—I wrote you some time ago for prayers for varicose veins, which are entirely healed. I have had to walk with the use of a crutch for months. Now I can walk and work as well as I ever did.—*Mrs. M. E. H.*

Ottumwa, Iowa—A few days ago I wrote for prayers

for acute suppressed menses. Almost at once my head cleared, the faintness left, and I became normal. My skin is better, the improvement being simply marvelous. I use Unity in little things with wonderful results.—*Mrs. G. H.*

New York City, N. Y.—A week ago Saturday I was taken very ill with gallstone colic. Sunday morning my husband telegraphed you and it positively seemed that from the time he sent the telegram I was better, and by night I was sitting up.—*Mrs. F. C. B.*

Campton, N. H.—Before your letter was received the swelling had all gone from my little girl's face. My husband has not had asthma since then, and we are very thankful. Prosperity has come to us in many ways.—*Mrs. J. M.*

Nowata, Okla.—Last fall I asked treatments for a diseased scalp, and I'm very glad to say that within a very few days the sores all disappeared.—*L. S.*

San Antonio, Texas—I do not know how to express my thankfulness to God or my gratitude to you for the wonderful demonstration of Divine Love in the case of my father. When I wrote you for help he was apparently dying. I wrote you Saturday afternoon and felt more hopeful, but to all appearances my father grew steadily worse until late Sunday afternoon. He said he knew he could not live many hours longer unless he got relief for his breathing and he asked to be sent to a hospital. We sent him and then it seemed I could pray better because I was not constantly seeing him gasping for breath. By Monday noon the physician in charge reported that the breathing was almost normal. Then with new hope and new faith and thanksgiving I continued praying and hoping for your letter. On the ninth day from the time he entered the hospital my father was brought home. This morning he is going downtown for the first time. You, who perhaps have passed through just such darkness, know, better than I can tell you, the gratitude and thankfulness that I feel.—*D. D. W.*

Evanston, Ill.—I asked your prayers for my son's wife who had been taken to the hospital for a very critical operation, and the doctors said she was in danger of blood poisoning. After the operation the doctors and nurses were very much surprised at her remarkable recovery, as she had almost no temperature. It was a wonderful demonstration of the power of prayer and I am so thankful to you for your aid. I also feel much better and am able to walk many blocks now, where I could not walk one before you began treating me. Mr. S. is better also.—*Mrs. A. S.*

Los Angeles, Cal.—I wish to acknowledge the cure of a severe sprain or dislocation of the ligaments of my left knee. Ten doctors in Los Angeles told me I would be lame for life. My knee came out of place every little while. I wrote to Unity on Wednesday and my letter reach you on Saturday. My knee came out of place on Friday, after I had written, for the last time, and that is a year ago. Kindly publish this acknowledgment of God's blessing to me through Silent Unity.—*L. La V.*

Seattle, Wash.—I have had a great demonstration for my oldest boy. Five months ago I took him out of school, as he was seemingly a nervous wreck, with swollen tonsils, and school doctors said tubercular glands. They were determined to operate on his throat but I would not let them. The glands are all down and swelling out of his throat. He looks the picture of health. Words cannot express my gratitude to those who have helped to sustain me.—*E. M. B.*

San Francisco, Cal.—Catarrh of the head, of thirty years' standing, has disappeared, praise God and thanks to your prayers. The demonstration has added to my faith, and it makes it easier to understand that all things are possible.—*E. T. C.*

Oak Park, Ill.—One year of study with you has given me a clearer understanding of my relation to the Supreme Power and has strengthened my faith to believe that the promises of God are for me now. Very recently I sprained my foot, and was unable to use it. I thought of telegraphing to Unity, but could not reach the telephone. Then the still, small voice said, "Thy help is nigh. This is a test of your faith. Only believe." And such a flood of promises came to mind for a half-hour that the foot seemed a mere shadow in the consciousness of Truth. Then came the thought, "Before they call I will answer and while they are yet speaking will I hear," and this from UNITY, "Faith is the affirmation and the act that bids eternal Truth be present fact," and to my glad surprise the foot was healed and I walked without the least discomfort. The remedy is so wonderful, yet so simple. Often I have reason to be thankful for this ever present help and am trying to interest others. The prosperity idea is new to me, but I have had some startling experiences in a small way.—*M. E. B.*

Marysville, Cal.—On Sunday, during a long train journey, my little daughter was struck by flying cinders. Two became imbedded in the iris of her eye. The doctor connected with the summer resort tried each day to get them

out, but was unable. By Thursday one cinder had caused suppuration in the capillaries, and the child suffered intensely. Then I telegraphed for prayers. Friday morning, not only were the cinders gone, but the inflammation was almost entirely relieved. Saturday her eye was normal.—*Mrs. L. P.*

Ashland, Ore.—Two weeks ago yesterday I mailed a letter to you asking your prayers on account of a cancer on my face. By the time the letter reached you I could see a change for the better and now it has completely disappeared.—*Mrs. A. J.*

Hoboken, N. J.—A few weeks ago I asked your prayers for my 16-months-old son, who was badly constipated, his bowels moving but every three days. I rejoice to tell you he is healed, thank God.—*Mrs. A. P. P.*

Ithaca, Mich.—For many years at intervals I have suffered from acute indigestion, often being in great agony and have had to resort to morphine as the only relief. A week ago I was taken with one of these spells which promised to be very severe. Not wishing to disturb the people with whom I was stopping, I thought of Unity and your instructions. Immediately I broke out into a heavy sweat, so for some little time I slept. I was awakened with pain, but not so severe. I repeated a prayer and consider that I was instantly healed.—*E. L. S.*

Pilot Rock, Ore.—I am entirely well of rheumatism. For this I thank and praise God.—*Mrs. J. N. S.*

Willsboro, Pa.—I had the worst case of catarrh of head and throat for two or three months. I wrote to you for prayers after two month's suffering and trial of three doctors who did not give any satisfaction. I began to improve in two weeks after writing you, and now am feeling good; no throat trouble in any way.—*Mrs. B. H.*

St. Louis, Mo.—I wrote you for prayers for fallen arches. My feet are now in perfect condition, and I am surely very grateful. I hope all who suffer will turn to God to be healed.—*Mrs. F. A. N.*

Woodland, Cal.—I met with an accident this summer. Catching the heel of my shoe in the stairs, I was thrown six steps. My daughter called a physician who said my hip was slightly dislocated, and I received bad bruises, one to the bone. After applying local remedies for days I told them I was through with drugs. I was tired, lame and full of pain, but I asked God to make me well and let me walk just a few steps. Next morning I arose alone, after a

good night's rest, and walked to the table, everyone protesting. Later I walked alone to the yard, and in two weeks was able to come home and stay alone.—*Mrs. M. T.*

Cement, Cal.—I wrote you for prayers for my baby. The letter was mailed at four-thirty and by five the rash and redness had left her face, and the pimples have gradually gone. It was the quickest demonstration I have ever witnessed.—*Mrs. M. L. B.*

Forgan, Okla.—My little girls are well and have had no fever since I wrote you. Also my husband's arm is well, and I give the praise and thanks to God. I have a peace I never experienced before.—*Mrs. A. E. S.*

New York City, N. Y.—Some time ago I asked prayers for myself when I thought a cancer was developing. I have waited until now to see if it would return, but I have no pain and am happy and fearless. I also asked prayers for my husband for fever, which had been 104 for five days. I sent you word about 5 p. m. and at 2 a. m. his fever left him.—*Mrs. M. C.*

Goshen, Ind.—Six weeks ago I asked your prayers for L. M., whom the doctor had given up to die, stating he was in the last stages of tuberculosis. Within two weeks after I had written you, he had improved so much the doctor was astounded.—*C. B. J.*

Preston, Md.—I had been subject to catarrh in my head for a number of years and lately it had been very bad. Since I wrote to you for prayers I have been free from any kind of annoyance in my head.—*Mrs. L. G. S.*

New York City, N. Y.—I wrote you asking for prayers for my ear, which was troubling me. My head felt very tight and I was totally deaf in the sore ear. My head has ceased to bother me and I can hear perfectly. This is the first time that a demonstration has come so quickly, and it has greatly increased my faith, as I was healed about the time you received my letter.—*L. S.*

Copper Hill, Ariz.—I wired you asking prayers for my brother-in-law, who was very low with pneumonia. The day I wired you (less than a week ago) he was not expected to live through the night, while today he is able to sit up. He has no temperature and is gaining his strength rapidly.—*Mrs. K. S.*

Washington, D. C.—Thanks be to God who has healed me of stomach trouble—acute indigestion. Since I wrote you for prayers I have not had another attack.—*O. K.*

Spokane, Wash.—I must tell you of our wonderful

demonstration of God's presence and power. My baby boy overturned a glass of boiling jelly on his shoulder, burning his neck and arm quite severely. My little girls and I joined in prayer, and in less than half an hour the pain had disappeared, and in four days there was a perfect healing, new skin forming without a drawing of the tissues. I did not bandage nor place anything whatever on it.—*Mrs. F. M. S.*

Togo, Sask., Canada—My tooth is feeling fine and is nearly filled.—*Miss V. W.*

San Pedro, Cal.—I was at a nerve sanatarium, suffering from a complete nervous breakdown when my daughter wired for prayers. I was at times delirious, but was always conscious of God with me and speaking to me, even when friends and doctors thought me unconscious, and was never without the assurance that he would bring me again into a state of perfect health. Wonderful Truths were revealed to me when the conscious mind had almost gone. My recovery was a great surprise to all. I am hourly thanking God, for I know his hand held the control.—*B. D.*

Berkeley, Cal.—I wrote to you in regard to severe heart attacks, but I have not had one since writing you, and have been unusually well.—*L. E. E.*

San Angelo, Texas—Just one year ago I sprained or turned my ankle, and the Lord healed it. I walked on it the third day. Praise God for he is mighty and powerful! Recently I laid my hand down on the bottom of the oven in a lot of boiling pie juice. I immediately turned it over to God to heal. I held the Truth that "I am Spirit. Spirit has no pain, therefore I am free from pain, and my hand is healed." Also, "God's Life and Intelligence within me, I love thee and ask thee to heal my hand." I then sang praises for healing and in fifteen minutes I had no more pain, and next day I was able to crochet.—*Mrs. V. T.*

Chestnut, Va.—I am well of the hemorrhage, and my son has secured a good position. I feel that it is through your prayers that both of these desires have been fulfilled. My mind is becoming less disturbed by fear and worry. I am thanking God continually for the "grain of mustard seed" faith that Unity is helping me to develop.—*Mrs. B. P.*

New York City, N. Y.—I wrote for prayers for my small daughter's friend, who was so nervous she could not walk nor write, and her doctor said she would have to stay in bed a year. She has just sent me a letter, written in a steady hand. She is running about just as well and happy as ever.—*D. N. S.*

PROSPERITY

Nashville, Tenn.—I sent for a Prosperity Bank and asked prayers for a financial and physical condition that seemed serious. I was in debt, unable to continue the work I had been engaged in and was among strangers. Before I received your reply a business deal that seemed dead suddenly came to life, and I had sufficient money to pay my debts and to accept another business proposition. Then after three weeks I thought I would have to rob the Prosperity Bank to buy my dinner. I picked it up, when the words came to me clearly, "Oh! ye of little faith." I put it back on the desk and in less than an hour had a little over $20.—*Mrs. C. F. C.*

Washington, D. C.—I have been blessed since I wrote for the Prosperity Bank and I am thankful. Life is so much better since I learned of Unity.—*J. L. M.*

Tonopali, Nev.—My husband and I have been working faithfully in the Truth, and today came a letter offering him a position he has been asking for, with larger salary. We are full of gratitude, faith and happiness. At the time we wrote you for prayers my husband was out of work, but within a few days he was given a temporary position at an increase in salary.—*Mrs. E. Y. McK.*

Goldsboro, N. C.—Many thanks for prosperity prayers. I have certainly been greatly benefited, both spiritually and in worldly goods.—*Mrs. C. A. M.*

Philadelphia, Pa.—"Before they call, I will answer." I wrote you on Sunday, and on Monday I received a wonderful position, one requiring ability. I was employed with no reference, and to jump to this position has astonished many. I know it was God who brought this to pass, through your close communion with him in my behalf.—*Mrs. C. Y.*

Jennie, Ariz.—We have had wonderful results from the Prosperity Bank. There was a position created for my husband in his line of work with a raise of salary, and the promise of a better position. There are other avenues opening up for the family where there seemed nothing before. We thank God that you have found the way of making demonstrations as Jesus did.—*Mrs. E. F.*

Philadelphia, Miss.—Some time ago I wrote you concerning prayers for abundant rainfall. We had not received rain for nearly ten weeks, and the very day I mailed my letter to you the rain came, followed by a week's good rainfall. I am sure it was the work of the All-Providing, Almighty God.—*J. G. F.*

Sacramento, Cal.—I wish to acknowledge the prosperity which has come to my husband and me since I sent for the Prosperity Bank last November. Not only are we prosperous, but we are guarded and guided in a way that leaves no doubt of the power of Good.—*M. S.*

Los Angeles, Cal.—I have entered into the prosperity prayers with a heart full of determination to get results, and the results have come. I am benefited spiritually as well as financially.—*Mrs. F. B.*

Fort Crook, Neb.—I have a splendid position and I feel that it is due to you and your literature.—*Mrs. B. F.*

Cleveland, Ohio—I wrote asking the ministry of the Word for my prosperity, that I might be led into my place in the Father's business. As a result I secured an easy and pleasant position. Not only is there a nice working out in my affairs, but a great change in my physical condition. —*C. C. H.*

Jackson, Tenn.—I am earnestly seeking the Lord to awaken my mind, and open my eyes that I may fully understand and do his will. I am offered the best position I ever had in my life. I feel grateful to you for prayers.—*J. F. P.*

Independence, Kans.—Since I wrote you for a Prosperity Bank my husband and I have been greatly blessed, not so much in outward manifestation, although there have been some very good demonstrations, as in the joy of knowing that all our needs are supplied. We are resting constantly in this Truth. We have so many blessings that we have no time for thought of lack.—*Mrs. L. B. K.*

Bingham, Utah—Since my first letter asking you for prayers I first received a raise in wages, and soon after was asked to take a position at another increase.—*M. E. R.*

Tonganoxie, Kans.—I asked prayers for our crops. We needed rain so badly and our corn seemed wilted from the heat. I took the Bible and looked up the verses you told me to read every day. It seemed our corn was gone, but I kept reading and knowing you were with me in the promised Word. Blessed be His Name, we have had a good rain. This proves the power of the Word, not only to me, but has opened my husband's eyes to the Truth.—*Mrs. L.*

Ft. Worth, Texas—I wish to express my gratitude for the many blessings I have received since I wrote you for prayers. I am perfectly well in every way, and have had prosperity demonstrations, one after another.—*Mrs. L. K.*

Los Angeles, Cal.—My heart is filled with gratitude, for your prayers have been successful. My friend has ac-

complished what was desired, and is now able to finish a much needed education.—*K. H.*

FREEDOM

Beloit, Wis.—I have asked for teeth, and I have a new tooth coming in. I am 67 years young.—*Mrs. H. P.*

Brooklyn, N. Y.—I wrote to you for prayers for my husband. His desire for intoxicating liquor has disappeared. —*Mrs. A. L.*

Dayton, Ohio—I asked prayers for my husband who has been a drinker all his life, and they have been a blessing, for he has stopped drinking. Also I have been more prosperous as a result of your prayers.—*Mrs. B. G. W.*

Jacksonville, Fla.—I am cured from alcoholism. April 3, 1914, was my last drink, and I have not taken a drop since. Cured! Cured! Cured! Praise the Lord!—*M. G.*

Balham, S. W., England—I must tell you about the last air raid we had in London. Walking along the street one fine morning I saw what seemed about fifty air ships (Germans). The noise of the bombs dropping and our guns was great. Fear wanted to start me off running as I saw all around me doing, when through the Word I was filled with poise, and standing still and facing them I said, "God only, Love only, I behold" and almost immediately they were all gone. People remarked how quickly all was over. The Word of God is quick and powerful.—*Mrs. S.*

McRae, Ark.—When I commenced reading UNITY one year ago my husband made fun of me. Now he is a strong Unity man, and has stopped swearing and many other bad habits. My eyes are much better. I can read and write without glasses. I had worn them fifteen years.—*Mrs. R. L. H.*

San Diego, Cal.—I have succeeded wonderfully, with your help, in overcoming my fear of disease, etc. I have never in my life before been so free from worry.—*Mrs. C. S. M.*

Vancouver, B. C.—Have been living without meat all this year and feel so much better. Since I have enrolled as a Good Words member I have noticed such a change in all my affairs. I used to catch mice with a trap, but now the last one I saw I told it to go outside and make its living; that there was nothing here, and since then I have not been troubled with mice. Everything seems to go so smoothly in the home, as we are constantly working along the line that everything is Good.—*W. C. W.*

Sumner, Wash.—I know that the Holy Spirit is with us as we are so much more successful and prosperous. I can now do some of my work. My husband has not been drinking any for over a year and is a different man in many ways. He now reads the literature and helps me with my treatment. I thank God for the blessings I have received.—*Mrs. E. K.*

Battle Creek, Mich.—For years I have been afraid to be left alone. That fear is leaving me, for when I feel it creeping into my mind I repeat, "I am fearless and free in the Christ Love."—*Mrs. F. S.*

BE YE TRANSFORMED

Detroit, Mich.—About a year ago I wrote for a Prosperity Bank and to Silent Unity for prayers. Crippled and in almost constant pain, I was looked upon as unfit for practical service, and it was suggested that I be placed in some institution where I could do a few light things in the way of work. I knew "Nothing is impossible with God," and decided to trust him who has said, "I will never leave thee nor forsake thee," even though he slay me. During the next eleven months I stayed on with a friend. I would be able to pay rent sometimes, and always the money for food would come through work, enough to supply the need for the time being. I have overcome much and learned much. My faith has taken root downward, and is rising with a clearer vision, and I know I shall not again sink into despair. Recently friends entirely separated from my past have been raised up to me in that mysterious way which God has of performing his wonders. I have found myself suddenly swept into pleasant environment and a prospect ahead of sufficient to pay necessary expenses. All my surroundings suggest refinement and a comfortable living. When my *Weekly Unity* expired a few weeks ago I had no way of paying for its renewal, but decided to exercise my faith and send for another Prosperity Bank. By the time the Bank arrived I was able to deposit the first thirty cents and a few weeks after came the rift in the clouds revealing a new world and many avenues for an independent living. This outlines the good in the objective, but to me greater than this and better is the strengthening of my faith, and the victory over the things of such resistance within.—*Miss E. L.*

Rio de Janeiro, S. A.—Great things are unfolding in my life, yet a casual observer would say, "What?" Nothing is apparently changed in my material conditions, yet all things are changed, for "I am a new creature in Christ

Jesus." The one thing I asked your prayers for was growth in the higher life, and God has been very lovingly leading me ever upward. I am living day by day according to the direct guidance of the Spirit; and this attitude means more to me than great changes in my affairs, for it means the abiding consciousness of Christ's presence in my soul.—*A. D. M.*

Watertown, Mass.—I do feel that I have grown in understanding and faith, and I thank God for the light he has given me. My health is so improved, and I have lost that bewildered mental condition. I feel very alive and happy.—*Mrs. A. D.*

Goldsboro, N. C.—I do not know how to begin to thank you for the good I am receiving since I have been in touch with you. I see God in everything and everywhere. He helps me in everything I undertake. When I wrote you about my work being taken from me I did not see how I was to live, but I am thankful to say I am now making more money than I ever did.—*L. B.*

Beatrice, Neb.—Since coming into the study of Unity, I have written you numerous times for prayers and have never failed to be benefited. No words can express my great gratitude to you for making my way clear to an understanding of God. We have health, happiness, prosperity and every good thing.—*Mrs. W. B. P.*

Spokane, Wash.—Thank you for your prayers. They have indeed made a new creature out of me. Glory be to God! I can see the same improvement in the rest for whom I have asked prayers. Law suits have been settled out of court so both parties have been contented; operations have been prevented. Love and joy have been brought into hearts that did not know of anything but discontent.—*Mrs. C. S. S.*

Portland, Ore.—My brother, who seemed to receive no benefit from your prayers, which were asked for a long time ago, now hears distinctly with the ear which was deaf, proving over again that the Word of Truth is never lost. I asked for prayers for prosperity and now have a position which gives me an insight into the conduct of affairs, which I needed, and besides this the salary has been increased through no request of mine. In many ways we have been blessed and life is so much easier to me. I used to think of it as a struggle, constant and wearying, but now my viewpoint has changed and I begin to see its splendid possibilities. —*J. A. T.*

PUBLISHERS' DEPARTMENT

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TERMS OF SUBSCRIPTION

UNITY one year, in the United States	$1.00
UNITY one year, in Kansas City, Mo.	1.25
UNITY one year, in Canada	1.12
UNITY one year, all foreign countries	1.25
UNITY, *Weekly Unity* and *Wee Wisdom*, on trial two months	.25

SPECIAL TERMS

One three-years' subscription to UNITY to any one name in United States, $2.00.

One three-years' subscription to UNITY to any one name in Canada, $2.36.

One three-years' subscription to UNITY to any one name in Kansas City, Mo., or foreign countries, $2.75.

Three subscriptions one year, whether new or renewal, when sent together, terms as above.

ALL SUBSCRIPTIONS PAYABLE IN ADVANCE.

CHANGE OF ADDRESS

When writing for change of address, please be sure to give your name just as it appears on the UNITY wrapper, and also state the old address as well as new. Subscribers are requested to send their change of address so that it will reach us before the 5th of the month. UNITY is mailed from the 12th to the 15th of each month, but as it requires several days to correct our list, we should have notice of change by the 5th. We shall appreciate having the changes of address at an early date.

SEND PAPERS TO BOYS IN FRANCE; JUST STAMP 'EM

Washington, July 18—Magazines and newspapers bearing one-cent stamps hereafter may be posted, unwrapped and unaddressed by persons other than publishers and will be forwarded by postal authorities to American soldiers and sailors in Europe.

In announcing today plans for gathering reading matter conveying home news and fiction to the boys abroad, Postmaster-General Burleson suggested that magazines print the following in the upper right hand corner of their front covers:

"Notice to the reader: When you have finished reading this magazine place a one-cent stamp on this notice, hand same to any postal employee and it will be placed in the hands of our soldiers and sailors at the front. No wrapping —no address."

The publications will be carried under parcel post classification at one cent each, regardless of weight. A concentration station has been designated in each state for assembling of the reading matter.

Magazines may be sent soldiers anywhere in expeditionary service at domestic rates. Be sure to give name in full, division, regiment, company and organization. *Example*:

JOHN HENRY JONES,
Company ———, First Missouri Infantry,
American Expeditionary Force.

Do you know a soldier at the front, or one who is going to the front? Why not send him UNITY for a year? Send us $1.00 with his name and address as above and we will do the rest. Unity School of Christianity, Tenth and Tracy Avenue, Kansas City, Mo.

BRICKS! BRICKS! BRICKS!

No, the Bricks in the New Unity Building have not all been taken. We are holding the walls until all the brick spaces have been spoken for. Several thousand bricks remain and we shall be glad to have you join us.

FOR FOREIGN SUBSCRIBERS

We quite often have requests from subscribers living in Australia, South Africa, and other far distant countries, that the Silent Unity "Class Thought" and "Prosperity Thought" be given in UNITY for one month in advance. In response to such requests we give below the thought that will appear in October UNITY:

CLASS THOUGHT

November 20 to December 20, 1917

Held daily at 9 p. m.

Giving Thanks Unto Thee continually for Health, Harmony, Wholeness.

PROSPERITY THOUGHT

November 20 to December 20, 1917

Held daily at 12 m.

Mindful of Thy Bounty Always, no Thought or Appearance of Lack can ever be.

TO FURTHER THE SPIRIT OF UNITY

Many requests for the names of our subscribers in various places are coming to us, the object of the writers being to get acquainted with others of like thought. It is a rule among publishers not to give out the names of subscribers, because people do not wish to be intruded upon. However, those of the same spiritual thought are often strengthened by coming in touch with one another, and for this reason we desire to help make such acquaintances. We will not give the names of our subscribers, but instead will publish the names of those who have written us for lists. We cannot grant the privilege to everybody, but to those only who we have reason to believe are sincere seekers for Truth. The following would like to meet Unity people in their vicinity:

Bessie E. Cooper, Geneva, Neb.

Mrs. F. C. Bushee, West Main Road, Bristol Ferry, Rhode Island.

Mrs. C. Wheaton Walter, The Oaks, Brookhaven, L. I., New York.

Mr. and Mrs. Emma Dierker, 518 Mohawk Street, Columbus, Ohio.

F. O. Haensch, 214 South Frazier St., Philadelphia, Penn.

Minnie Munsey, R. F. D., Box 52, Los Banos, Cal.

Mrs. Nannie Highnote, 3128 Boulevard, Galveston, Texas.

IMPORTANT NOTICE TO SUBSCRIBERS

At the expiration of your UNITY subscription please renew at once. When a yellow blank is found under this notice, it means that your subscription expired last month. If the blank is placed in this issue your renewal should reach us before the 5th of November to avoid missing the next number. Use money order if possible; but bills or two-cent stamps may be sent at our risk.

TO UNITY SUBSCRIBERS

Favor will be conferred upon the publishing department of the Unity School if each subscriber, when renewing his subscription, will copy his name and address exactly as it appears on the mailing wrapper in which the last issue of UNITY was received.

Please notice the color of the magazine wrapper. A pink one indicates the expiration of your subscription.

A mark around this notice shows that your subscription expires with this issue. Promptness in renewing will be gladly appreciated.

For the convenience of our subscribers, we would suggest that when the blue mark or pink wrapper is noticed you tear off that part of the wrapper upon which your name and address appears, inclose it with your renewal and mail it to us. We will understand that it is your renewal.

TWO HANDSOME BOOKS

You may have, in an exquisite limp edition, "Lessons in Truth" and "Christian Healing" bound in a cover not made from animal skin. Without the use of real leather our book-binders have produced these books in a beautifully grained morocco cover with a soft lining. We must acknowledge that the volumes are handsome; lovers of artistic books have sent hundreds of them to friends as choice gifts.

The binding is not only handsome, but also substantial and durable. Through the tests that it has gone, we are sure it will outlive regular book leather. The flexible cover of these volumes lends much to their beauty and adds greater serviceability to the books.

Being in a pocket edition, the books have been printed on very thin paper; completed they measure only 4⅜ by

7¼ inches, and are less than half an inch thick, but the type is large and clear.

The books are most attractive. Each volume is wrapped in a sheath of shimmery, daintily ribbed paper and placed in a neat little grey-paneled box. The box is again wrapped to keep from soiling in handling. One could not hope to choose a more dainty and artistic gift. The large, clear type, the convenient size, the rich contents within—all are a constant source of delight to the fortunate possessor.

"Christian Healing" in flexible binding is $2.50 per volume, and "Lessons in Truth" in flexible binding is $2.50 per volume.

ONENESS WITH GOD AND NEITHER DO I CONDEMN THEE

An Entirely New Edition of Two Important Essays, by H. EMILIE CADY

Among the excellent writings of H. Emilie Cady, these two essays stand out prominently this present moment. They are conspicuous because they are essential power in meeting scientifically the world's turbulent conditions.

What we now need to know is how we can conform to the higher principles of life while dealing with existing external conditions. We are told, in these two articles, many of the important things that are required.

The ultimate thing which we all have to learn is right relationship to the Supreme Cause of all life. This is clearly defined in "Oneness With God." As it is our earnest desire to become one with the source of Infinite Good, we appreciate the direct light of spiritual illumination, which this booklet gives.

Justice is the subject of the second part. It is especially good, as it is treated with rare insight. Both articles are combined in one booklet.

Our Press department has finished this booklet in a very neat cover. It is attractive, though quite inexpensive, selling for 20 cents.

At present we have plenty back numbers of UNITY Magazine. Our subscribers have responded so generously with their extra copies that we have enough to meet the present demands. We thank all those who sent us the magazines for distribution.

THE OXFORD INDIA PAPER EDITION

The new Oxford Bible can also be supplied in the India paper edition. India paper has made a revolution in the art of printing. It is very thin; the Bible here mentioned weighs only 23 ounces, being 1⅛ inches thick. The binding is Keratol.

No other paper has yet been made that can approach the India for its wonderful opacity, great toughness and softness, and its agreeable tone, nor for the ease with which the pages can be turned. A distinguishing characteristic of the Oxford India paper is that the impression on one side does not show through when the other side is being read.

The Oxford Bible of the India Paper Edition is offered only with a year's subscription to UNITY Magazine or *Weekly Unity* for $4.50, sent postpaid.

On page 377 you will find notice of Lida H. Hardy's book, "Nature Talks." Read what Veni Cooper-Mathieson, Editor of *The Revealer* and *The Healer*, Australian Magazines of Higher Thought, says about the book:

"No book of modern times, built of modern thought, and addressed to the modern child, contains such a fund of wisdom, clothed in such gentle garments. Here is knowledge for children of all ages, bearing upon all the most important subjects that affect life, rendered so that the simplest mind can grasp it.

"Taking the idea of God as All, and that, therefore, all good things are true gifts of the Divine, the author weaves her tale of fact around the marvels of earth, air light, water, rocks, coal, trees, flowers, seeds, ants, bees, butterflies, fish, birds, animals, man, and other manifestations of Nature's creative art. These tales, too, are doubly interesting: firstly, because they are true, and secondly, because of real literary talent that has made them narratives of quite vivid description, which, nevertheless, is free from technical term, or stereotyped phraseology.

"Parents and guardians having modern children, whose desires run in the direction of education upon modern lines, cannot do better than to procure this book. It will lay a foundation in the young mind which will materially assist in creating that greatest of all desiderata—a proper mental attitude towards all the vital things of our earthly environment and a right conception of our own place and purpose therein."

HELPED BY UNITY LITERATURE

Calgary, Alta., Canada—Not until I began to read the *Weekly Unity* did I ever try to apply the Law to my life. I did not know how to begin, and the instructions given for daily meditation in the Ten O'clock Silence were just what I needed—the something definite. I commenced to go apart every day and repeat the affirmations given every week. How I loved those quiet, uplifting times! In those days my son, my daughter and I were poor, despondent, delicate in health, struggling with unfamiliar work on a Western homestead and deeply in debt. I felt that the teachings of Unity held the secret of relief for us all, but could not induce my son to study them, so we struggled on. Then my daughter sent me "Lessons in Truth." I found the greatest comfort and assurance in the clear, practical lessons. Then I sent for Charles Fillmore's "Christian Healing." This was the real turning point. My son read it through, considered it, and read it again, and from that time became an enthusiastic student. Just then our material affairs were at the worst, but we were happy and my son's health began to improve. Soon my son let the farm on crop shares and a relative helped him to continue an Agricultural College course. Five years have gone by, my son has graduated and we have been happy. Health and gladness are manifest throughout our lives, instead of sickness and depression. Twice I asked prayers of Silent Unity; once when I was suddenly, and it seemed fatally, ill. My daughter telegraphed, and at once I fell into a deep sleep which lasted many hours. When I awoke I was able to get up and was soon quite well. Another time I was parting with my youngest daughter who had never before been separated from me. She wrote to Unity for help and when the parting came a blessed peace enveloped us both and we knew that all was well.—*Mrs. A. M. H.*

Los Angeles, Cal.—I am thankful that great good has come to me and every day of my life is filled with blessings through your prayers. I cannot be thankful enough that I came into the Unity teaching for it has made a new being of me.—*Mrs. I. L. R.*

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